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EDITOR

HERBERT H. GROSS

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Martin L. Koehneke

Can one understand why we are instructed by St. Paul to "give thanks in everything"? Only when one grasps the truth that we deserve *nothing*.

We cannot thank God for what we deserve. We deserve nothing good. We deserve only His wrath because of our disobedience. If God gave us "what's coming to us," we would not be coming to Him with thanksgiving.

Instead, we must come to Him in repentance, penitently confessing our sins and trustfully accepting His gracious pardon for the sake of Christ Jesus. Because God is gracious, He forgives. Because He is gracious — and grace begins at zero, too — He blesses. Because He is gracious, we can be grateful, and we are thankful.

Thanksgiving begins at zero.

God's grace begins at zero.

"Nothing shall be able to separate us from the love of God in Christ Jesus, our Lord." Therefore we can thank for crosses as well as for crowns, for losses as well as for gains, for failures as well as for successes, for defeats as well as for victories.

We thank Him for beds of pain, because from this vantage point we busy people can take time to look up to God. We thank Him for burials and births, tears and laughter. We thank Him for life itself, for "the gift of God is eternal life through Jesus Christ, our Lord."

Thanksgiving begins at zero, but it has no end. It is eternal.



THE IMPACT of American Culture on the Growing Child

Young people across the country are reading Salinger's perceptive novel, *The Catcher in the Rye*, and are discovering that somehow it speaks to their own confused condition. The novel covers a 48-hour period in the life of 16-year-old Holden Caulfield, who has just been expelled from a private school and, in a state of depression, attempts to lose himself in the jungles of New York. In the course

David S. Schuller is Associate Professor of Practical Theology at Concordia Seminary, St. Louis. Besides preparing devotional and sermonic material, Dr. Schuller has written a textbook, *The Church and Social Problems*.



of his reflections he expresses his impressions of his classmates and teachers, religion and the church. Finally he reveals his own deepest need: to help others, to be a savior, to be the "Catcher in the Rye."

Holden's reaction to religion should lead us to reconsider the narrow categories of good children who are church members and bad children who are not. He relates:

Finally, though, I got undressed and got in bed. I felt like praying or something, when I was in bed, but I couldn't do it. I can't always pray when I feel like it. In the first place, I'm sort of an atheist. I like Jesus and all, but I don't care too much for most of the other stuff in the Bible. Take the Disciples, for instance. They annoy the h—— out of me, if you want to know the truth. They were all right after Jesus was dead and all, but while He was alive, they were just about as much use to Him as a hole in the head. All they did was keep letting Him down. I like almost anybody in the Bible better than the Disciples.

The organized church and ministers also come in for unmasking judgment:

Old Childs said that the trouble with me was that I didn't go to church or anything. He was right about that, in a way. I don't. In the first place, my parents are different religions, and all the children in our family are atheists. If you want to know the truth, I can't even stand ministers. The ones they've had at every school I've gone to, they all have these Holy Joe voices when they start giving sermons. God, I hate that. I don't see why the h—— they can't talk in their natural voice. They sound so phony when they talk.

But the key to understanding young Caulfield and the entire book comes near the end of the story. He has been talking with great earnestness to his young sister. He talks about what he

would like to be in life. He misremembers the line from Burns's poem, thinking it is "If a body catch a body, comin' through the rye." He goes on:

Anyway, I keep picturing all these little kids playing some game in this big field of rye and all. Thousands of little kids, and nobody's around — nobody big, I mean — except me. And I'm standing on the edge of some crazy cliff. What I have to do, I have to catch everybody if they start to go over the cliff — I mean if they're running and they don't know where they're going I have to come out from somewhere and catch them. That's all I do all day. I'd just be the catcher in the rye and all. I know it's crazy, but that's the only thing I'd really like to be. I know it's crazy.

Novelists often use idiots or children as protagonists in order to express their own insights. Somehow a culture will accept the judgment of one deranged while it rejects the same judgment from an accepted member of its society. Somewhere, in the depths of his confused, tormented mind, Holden Caulfield touches the fears and unexpressed dreams of many of his contemporaries. Explore with me a number of aspects of our present culture which strongly influence the religious attitudes of our maturing children.

RELIGION'S POSITION IN CURRENT CULTURE

For some time a battle has been raging as to whether the continuities of the American religious front are greater than the discontinuities. On the one side stand those who see significant and moving changes. Herberg, Eckhardt, and Marty are among the chief spokesmen for this school of thought. They acknowledge that while there always has been a viable root of piety and religiosity in this country which has been unique among some nations of the Western world, still they see recent changes which are of great significance. Thus

they would speak of a "religious revival" taking place during the fifties. Using 1800 as a base year, they highlight the changes that have taken place. While in 1800 fewer than 10 per cent of the American people were affiliated with any church, by the late fifties 62 per cent of the population had affiliated with a church body. In a century and a half our country moved from the point where we probably had fewer church members than any other so-called Christian nation to the point where we had the largest number of members. Furthermore, there was a vitality within the churches which no nation had experienced in recent centuries.

Religion is the Vogue

This group would further point to the fact that within the quarter century prior to 1950 the membership in religious bodies grew at twice the rate of the population: a 60 per cent increase over against a population increase of 29 per cent. The influence of religion became apparent as various academic disciplines looked upon a religious interest or interpretation as being respectable. In the social sciences the field of the sociology of religion expanded greatly. A *rapprochement* began between psychiatrists and theologians. Psychologists recognized the religious as an area worthy of investigation. The educated elite in general became familiar with the names of Buber, Tillich, Barth, Niebuhr, and Maritain.

Eckhardt notes a recent diffusion of piety into politics — no candidate on any level of government can speak very long without making his appeal to God and the American way of life; into entertainment — witness the crop of jukebox tunes with their sentimental thoughts about the Man Upstairs; into the mass media — at the local movie you recently had a choice of St. Peter, Moses, or Ruth; into journalism — note the religious themes among the paperbacks and the articles in the better magazines. "Religion has come into vogue."

Religion as Usual

Others contend that the fundamental continuities in the pattern of American religion are more significant. Thus Seymour Lipset, University of California sociologist, published in the *Columbia University Forum* an article entitled "What Religious Revival?" He reminds us that from the beginning European visitors were impressed by the religiosity of the American people. Public opinion polls consistently find that approximately 95 per cent of the population claims to believe in God and to identify with a religion. Thus while Lipset must admit that there has been a postwar increase in church membership, he does not find a revival in religious practice. He demonstrates that possibly a larger number of today's young people question the existence of God than was true 40 years ago. (A study in 1913 found that most of those questioned — 87 per cent of the college men and 93 per cent of the women — believed in God. A study of more than 4,500 students at Cornell in 1952 indicated that over 24 per cent of the men were atheists or agnostics.)

Modern Revivalism

Along with the general increase in religiosity in America in the mid-fifties was its specific manifestation in revivalism. As epitomized in its apostle, Billy Graham, it was a combination of the "sawdust trail" and Madison Avenue, of a simple theology and a complex organization, of sincerity and marketing techniques — a strange combination of 19th-century religion with cool 20th-century efficiency. As a critical editorial in the *Christian Century* commented:

Our objections now are to the Graham procedure which does its mechanical best to "succeed" whether or not the Holy Spirit is not overworked; he is overlooked. . . . Maybe the appropriate measure in all this is the possibility of failure. We are actually missing the possibility of failure. There is something horrifying in this monstrous juggernaut rolling over every sensitivity to its sure triumph.

Although Graham was criticized severely, particularly by the professional theologians, and though many of the organized churches were skeptical of both his theology and his methods, the juggernaut was such that they went along with him, mouthing weak comments about the good it might do. Perhaps the most telling criticism revolved not about his method, but about his message. For Graham there were few gray areas; the questions were cast into sharp blacks and whites. God was on one side; Satan on the other. Every human problem faded away when a man was brought into a living contact with Jesus Christ. The children of the frontier — as they lived in fear of the mushroom cloud, tired of warfare and sickened of corruption, jaded with the answers of materialism — turned to the simple consolations of the revival. As Reinhold Niebuhr quipped: "Thus a miracle of regeneration is promised at a painless price by an obviously sincere evangelist. It is a bargain."

But fads — even religious fads — must slowly fade. The religious editorial writers began to speak of 1958 as "The Year the Revival Passed Crest." Religion was still popular, but the special "kick" was gone. The big city "Crusades" for Christ were not given the banner attention which they received only a few years before. The critics were right. People had taken time to be holy and had not felt much different. They had joined churches, but somehow the problems around the house and office had not measurably changed. People slowly yawned and went back to the patterns of life which were familiar before the revival began.

Marty is helpful in our attempt to make sense of these conflicting trends. He suggests that what we have been experiencing represents a revival of "interest" in religion. "'Interest' is a rather limp and noncommittal word to be using about discussion of ultimates," he says. "It carries overtones of self-advantage and self-concern more than other-advantage and God-concern."

Christianity vs. Religiosity

All these strong currents are affecting the homes and parents of our children as well as the children themselves. Their impact upon maturing youngsters perhaps makes itself felt in two ways: First, youngsters in Christian day schools receive a degree of support from the general community. There is little overt clash between the avowed values of the church school and the broader community. Thus the morality taught the child in the school will receive the verbal sanction of his neighbors in daily life. But the corollary is that the religion receiving support in the community is generalized and vague. It represents something less than a vital, uniquely Christian faith. The God of public religion bears little resemblance to the God who revealed Himself redemptively in the Holy Scriptures. Thus the community is reinforcing a gentle, middle-class morality rather than the rock-hewn faith which Lutherans have historically embraced.

THE GOD OF AMERICAN RELIGION

The God of the contemporary religious scene has been fashioned to meet the deepest needs of our day. Among the deepest of these needs is something which will overcome a sense of alienation and anxiety. Erich Fromm documents our basic insecurities in our "escape from freedom." Karen Horney's analysis of the "neurotic personality" of our day does not describe the person in a mental hospital, but portrays each of us enmeshed in our competitive society. Harry Stack Sullivan has moved beyond Freud in showing the influence of the common life upon the disordered individual.

The poet, too, has felt the ache of modern life. T. S. Eliot gives a brilliant description of our "sickness unto death" in *The Cocktail Party*. Auden's *The Age of Anxiety* assumes the dimensions of an entire volume. Camus looked long into the heart of our day and finally labeled it the Century of Fear. One who knows contemporary people can understand why some would judge the middle of

the 20th century as the most anxiety-ridden of any period since the breakdown of the Middle Ages. The deepest fear of our day does not arise from uncertainty about when the button will be pressed which will spell annihilation for the Western world. More fundamental than this is doubt about the meaning and value of life itself.

One point must be highlighted. These writers by and large are not speaking of fear, but of anxiety. Anxiety is more insidious and destructive than fear. When one fears, he has a specific reason for feeling dread, for he is confronted by a recognized danger. But when an adult feels dread at being caught in life and overwhelmed without any specific reason — this is anxiety. It is nameless and diffuse. It begins to drain vitality and slowly destroys life.

God Enslaved

Contemporary man wants a God who will be close and comforting. He needs a God who will soothe and reassure. A group of preachers and publishing houses have arisen to meet the need. Dr. Norman Vincent Peale's book is published repeatedly under various titles; its theme remains the same. Positive thinking and better-adjusted living are the answers to feelings of loneliness and anxiety. At times one senses uneasily that somehow the order of the universe is reversed — man no longer exists for God and His final glory, rather God exists in order to provide enrichment and confidence for life.

As noted earlier, people returned to the churches. In a society which counted adjustment and belonging among its chief virtues, religion became as necessary to modern life as electricity and modern sewage disposal. Some religious leaders grew restive. As a young priest commented: Religion is necessary to be a good parent. It is a strong bulwark for the American way of life. It helps one overcome feelings of inferiority. God may become simply the "Great Helper" who exists to underwrite free enterprise, prosperity, and security.

No Savior Necessary

How has this God affected the youngsters reaching out for maturity? First, such a picture of God seems most natural to them, for this is the generation which grew up after the great depression of the thirties. The war of the forties was never closer than a series of adventure stories in comic magazines. They have known a lifetime of relative security and prosperity. For most of them God was in His heaven, and all was right with the world. Thus a problem arises when a church attempts to interpret to them absolute demands of discipleship which require sacrifice. The proclamation of a God of absolute holiness who is more than a senior partner in a democratic way of life seems artificial and remote. The heart of the Gospel is affected, for when the image of the Creator has faded, one senses no need of a Savior from an evil which is an affront to Him.

GOD AND OUR SELF-IMAGE

It was Will Herberg who most clearly indicated a possible relationship between a person's search for a self-image and the recent religious revival. It is Herberg's thesis that when the hundreds of thousands of immigrants who entered this country every year during the latter half of the 19th century sought to identify themselves in a strange culture, they did so on the basis of language rather than along nationality lines. People asked them who they were. In attempting to define themselves for themselves and others, it was most natural to refer to the larger language groupings. For most of the peasants who immigrated their point of reference was their local village or the slightly larger province. In the United States they were thrown into large urban areas. They could not remain faceless in the crowd, a digit on an immigrant list. When the difficult problem of answering the question "Who am I?" confronted the immigrant, an answer based on language made sense; he felt some kinship with others who spoke Norwegian or German.

Above all, Americans could understand this type of answer. While their older designation in terms of social class had dissolved (who was a peasant in America?), their new-found identity in terms of language became increasingly significant. Thus the ethnic group emerged.

The Ethnic Image

The immigrant held fast to the familiar. With so much disorientation it was pleasant to gather with others who remembered and loved the "old country," to eat the old foods, and to celebrate the old festivals. One of the most important ties with the old culture was the church. It was more than the focal point for a vertical contact with God; it became the expression of a cultural horizontal contact with other immigrants. Thus ethnic churches became significant bearers of the culture of the homeland.

Slowly the second generation moved to the center of the stage. These children were born in America and identified as "Americans." A few turned their positions to their own advantage by becoming "professional" ethnics. This is the group which ran the foreign language newspapers, acted as executives of various ethnic agencies, and organized the groups politically. But the greater number of this second generation was confused. They were marginal to both the immigrant culture and to the older American culture. Usually they felt some shame about the "foreignness" of their parents. In many cases this eventuated, Herberg hypothesizes, in turning against the church of their fathers because of its strong ethnic tie. The second generation often was lost and frustrated without knowing the precise cause of its confusion.

The Religious Image

Their children, however, had no battle to fight. They were Americans and were acknowledged as such. The first generation with its passion for the preservation of the foreign language and culture was rapidly passing from the scene, but their grandchildren — the

third generation — were completely assimilated into the American culture. For them an altogether different type of problem emerged: homogenization. They, too, were fighting for a self-image. They, too, were asking: "Who am I?" They were fighting for their identity in midcentury when the mass man seemed to be swallowing all. In this setting the third generation began to turn back to an interest in its ethnic stock. In answer to a question concerning their identity, it was inadequate for these people to say, "I am an American." So with a sense of pride they rediscovered their ethnic roots. And Herberg indicates that where they had lost the faith of their fathers, they turned back with renewed interest. A new social structure began to emerge: the religious community. That which the ethnic community had been to their grandfathers, the religious community became for their grandchildren.

It is a fascinating hypothesis. The question arises as to whether it can be documented empirically. In the Detroit area study of 1958 Gerhard Lenski addressed himself to the question of the religion factor, a study which was published in 1961. In general, his studies confirm the Herberg hypothesis with some qualifications. The third generation was more active than the second generation, as Herberg had predicted. However, they did not find that the second generation was significantly less active in church than the first generation, except among the Jewish groups. As a matter of fact, the Detroit data "suggest a pattern of increasing religious activity linked with increasing Americanization." A second qualification is the finding that Southern-born white Protestant migrants were not more active in urban churches than the second generation immigrant group. The reason seems to lie in the fact that often the large urban church seems strange to the rural migrant who was accustomed to the friendliness of a small congregation. Thus "activity in religious associations seems most frequent among those who are not only the most Americanized but

also those who are the most urbanized." One concludes that this hypothesis is most true for the Jewish group — certainly a greater sense of rooting and identity would thus be found over against a Protestant who drifts back to one of 250 different denominations. Yet it is useful in broad outline for the entire American culture, which is to such a great extent only a few generations removed from an immigrant beginning.

How Firm the Foundations?

Most of the youngsters in Christian day schools today represent third- or even fourth-generation Americans. Much of the clash and tension described will be unknown to them. Of great importance, however, is the image which they seek of themselves. Familiar to all is Riesman's judgment that the younger person of today inclines toward "other direction." That is to say his source of control tends to come less from tradition or family or an objective sense of right and wrong than from a flexible response to the actions and opinions of his peers. The goal of his world is less the mastery of a skill than it is the mastery of people. Riesman uses the picture of a spinning radar to describe the outlook of such an individual. He reacts to what his radar picks up on the horizon at the moment. Today he receives impulses from Madison Avenue and Hollywood as quickly as from the local corner or his immediate crowd.

In another age the church failed to serve almost an entire generation because it was so enmeshed in one culture that it failed to sense the needs of the second generation immigrant. Succeeding generations will sit in judgment upon the contemporary handling of the newly emerging needs of the fourth generation.

THE SACRED vs. THE SECULAR

To understand the broad structure of the religious person in our culture today, we must examine the question of whether in the process of increasing church membership we have lost the unique quality

of what a theocentric religion should be. In attempting to win greater numbers, have the churches "domesticated" their messages? Have they "pulled the teeth" from any form of pronouncement which might offend a given group? Have we developed in our country a "folk religion" compounded of basic Judeo-Christian principles, the virtues of the frontier, and chauvinistic nationalism? Several social analysts describe precisely this type of picture.

Creeping Secularism

One doesn't have to ponder the contemporary social scene too long before he realizes that any description of an increased religiosity must be matched with a parallel description of an increased secularism. From the middle of the 18th century we can document the long, slow process of the increasing secularization of politics, economics, and society generally. Reference to a transcendent God was lost, for humanity felt it could manage quite well without Him. In England and America, at least, religion continued as an optional interest for those who were interested in such matters. But the theological was no longer the capstone that held all else in place.

Thus during the very period in which more new church buildings were erected, church giving soared, membership climbed to new heights, and the sale of the Scriptures was up 140 per cent, Oscar Handlin could write, ". . . the trend toward secularism in ideas was not reversed." The inevitable question arose: Does the existence of such conflicting trends indicate a secularization of religion and a religionizing of the secular? Herberg has given his answer: "It is this secularism of a religious people, this religiousness in a secularist framework, that constitutes the problem posed by the contemporary religious situation in America."

Protective Coloring

It is apparent that any institution will become colored by its environment. Because it is bound in a complex relation-

ship to other institutions in the culture of which it is a part, it will of necessity influence and in turn be influenced. Even in the case where a church rejects a given aspect of its civilization, its existence in the same place and at the same time has influenced it. Its very act of rejection causes a change within it that otherwise would not have existed. Those who speak of the secularization of religion today, however, are speaking of something deeper than a reciprocal reaction. To speak to a culture a church must accommodate somewhat even in speaking the language of the group. In our country American Protestantism has shaped many of the fundamental attitudes and values described as distinctively American. The doctrine of the calling, an ethic of hard work and asceticism, self-reliance and optimism, a fear of the corruption of power structures — all were part of the Protestant heritage.

At the same time, however, the particular forms of the Christian faith were being molded by the American environment. It is clear that the American denominations, most of which had their roots in Europe, are quite different from their European counterparts. In broad outline the "Americanization" process meant less concern with theology and doctrine, greater emphasis upon ethical behavior and the good life, a freer form of liturgical expression, and greater emphasis upon organizational life and activism generally.

What Is Faith?

Our children are maturing in the midst of this setting. Their culture is teaching them to believe in "religion." They discover that adults talk about it as a good in itself. One is encouraged to "have faith" when problems thicken. Virtually none of them will sense any radical difference between the faith being taught them in a Christian day school and that which they find in the culture. Yet the difference should be one of day and night. For in our day "faith" has become almost an end itself. It is intimately related to a positive attitude to-

ward life. The concern is that the focus is upon the process of "having faith"; the concern with the object of faith has diminished. Thus the tired statement that it doesn't matter *what* one believes as long as he *believes*.

The Biblical accent is not upon the goodness of religion; Scriptures radically reject such a suggestion. The Biblical emphasis is not upon faith *in faith*; it is upon faith in God, who has redeemed us. This is radically different. Anything short of this is sheer idolatry. In the process man subtly usurps God's place. Man becomes the center; God is but an agent to grant requests. The Scriptures are emptied of all meaning except for a gentle reassurance that all will be well in the end. The revelation of God becomes little more than an ethical or moral salvation.

To bring about a reordering is one of the great challenges of teaching today. It involves a change in our own outlook so that we begin a process of viewing the world within a more Biblical framework. The great words — sin, redemption, world, church — all need a refurbishing for us. We need more than stuffy textbook definitions. Theology is exciting today because of the new and deeper insights being opened on ideas the average 12-year-old in our churches feels he "knows." It demands more than knowledge. While it begins here, it must move into the area of conviction — a gambling of one's entire existence on the reality of God in life. Then it must move into the area of action; our living must reflect increasingly the real center of our lives.

FAITH AS IRRELEVANT

At first blush this appears to be a contradiction to everything we have said thus far. Closer scrutiny, however, reveals that it forms part of the same pattern. When the distinction between the Christian faith and religion is blurred, when religion is interpreted as an essentially personal factor, then it follows quite easily that faith is irrelevant when one views the deeper issues of personal and corporate life.

Test this proposition in our own culture. One man within our church throws out a frank challenge: name one area in which our Government has had to take a position during the past year toward which the church made a significant contribution in arriving at a solution. Now it is true that the churches have produced various statements on race relations, foreign aid, and nuclear testing. But he asks how significant these have been to those making the decisions. Have we been talking — and simply assuming that someone is listening?

All surveys point in the same direction. When people make personal decisions regarding vocations, change of residence, training of children, or use of time, they reach their conclusions for the most part with no thought for God and His purpose in their lives. Or again, look at our day in terms of prestige. The accent in our culture is upon the economic and technological. Science has become the giver of every good and perfect gift. Slowly the transformation takes place in our values. We look unquestioningly to science for answers not only in the area of the instrumental — where it can speak validly — but also in the area of value and purpose, where science is not equipped to speak authoritatively.

The Fifth Wheel

Look outside our own culture. For much of the world the Christian faith is not a vital part of life. Recent years have shown a resurgence of Hinduism, Buddhism, and Islam. Missions as we have known them in the past are being choked off by a rising nationalism. By way of illustration, look at India. Our Lutheran mission efforts have produced a scant 33,000 Lutherans. In fact, *all* Christians of every denomination amount to a bare 2 per cent of the population. For the average Indian in his village the Christian faith is as relevant as Islam is for us.

Some time ago the Archbishop of Canterbury said: "For the first time since Christianity was brought to Great Brit-

ain, the great majority of people look upon religion as something irrelevant to their lives." This is true for sweeping sectors of the populations of Scandinavia and the continent; it is true for England; and in a sense it is true in our country.

Why Choose God?

Why? Why do people seem to choose things rather than God, goods rather than goodness? While the choice may not be deliberate, the door is being closed by ever more people in our country to the reality of God. While millions still profess an allegiance to some religion, it is clear that in business and in their communities, their idea of God is not making an impact on their lives. As Trueblood has reminded us, God is not apparent to modern people. The real tragedy is that often when these people have found their way to churches they have found only pale respectability. It is striking that a recent study of the reaction of the "Gold Coast" apartment dwellers in Chicago to the church indicated that the very first fact that they want established about any church is its essential "religiousness" — is it basically true to its spiritual tasks? Too often churches have done little more than echo moral platitudes to people who need the redemptive power of God as He reaches into our world with His own healing.

It remains part of the mores of our culture that children are to be exposed to a certain amount of religious training. It even appears that in this area parents want a fairly strict type of training. The Chicago study mentioned above found: "Many people talk about children and church as if they feel that youth needs basic and sound 'three R' type of religious training. Personally, as parents and mature adults, religious discipline can be relaxed or done without. But, for children, the more prayerful, observant a church appears to be, the more likely it is to be considered suitable."

This presents questions to the teacher of the Christian day school and the

Sunday school. Under God will you be able to do something for the child that will remain forever with him? When this exposure to church and God is released at a certain age, will you have affected that person to the point where an internal result will continue after the external pressures are removed?

POPULAR CULTURE vs. THE LIFE OF WORSHIP

Our generation has experienced a loss of integration. During the medieval period there was a sense of community; people knew who they were, where they belonged, and they were related to one another. One significant factor in holding together this common culture was a common faith. Life was a mosaic, but each individual knew his place in the scene. The pattern included all of life. The seasons, time and place, heaven and hell — all were part of the unity of life. In that world worship was as natural as breathing.

But now a culture has emerged which is modern, urban, and machine-centered. We now sense a fragmentation — the social and spiritual cement of the former day is gone. We have cut ourselves off from a dependence upon nature; we are no longer conscious of our basic human relationship to the soil and the changing seasons.

The Insulated Urbanite

The problem arises because so many of the basic spiritual insights are conveyed to us in rural and agricultural pictures. The very movement of the church year is tied to the seasons; the Word of God is pictured as seed; the sacrifice of Christ is like the offering of a lamb — a brief listing of the most common comparisons would require many pages. This forms the language and content of much of our worship. Thus for many modern urban dwellers, the liturgy seems at best artificial and other-worldly. Immunized from nature, protected by heating and air conditioning, rarely in touch with the elemental processes of life, modern man has dif-

ficulty in sensing the meaning of worship because he is immunized from the imagery of its language.

As Greeley has pointed out, even more basic is the fact that modern man's mental and emotional processes are different from those of the day in which the liturgy arose. The spirit, the tempo, the content of our culture is radically different. This becomes apparent when we compare, as he did, our liturgy with the mass culture of our day, as conveyed by radio, television, and magazines.

The Mass Media

First, the mass culture is basically sensual; it appeals primarily to the senses. But since the senses are easily jaded, mass culture is caught in the endless race of striving to produce ever stronger sensual effects. "Screens get bigger, color gets brighter, sound gets louder and more pervasive." In contrast, the spirit of the liturgy is sober and chaste. It is restrained; it avoids all exaggeration and exuberance. It frankly makes little conscious appeal to the senses.

Secondly, mass culture must work quickly. It has only a brief moment to establish its message. Time cannot be wasted on details. The point of the joke or of the advertiser must be conveyed quickly. As a result the content of the ephemeral message must be minimal. The successful formula is repeated over and over again. By contrast, the liturgy works slowly and subtly. It builds carefully from one step to the next. Its movement is slow; its content, profound; its effect is indirect. The worship of any day, for example, is inexorably linked to the past and the future. The worshiper must be conscious of this.

Thirdly, modern mass culture has little use for symbols. The approach is direct. In advertising, why use a symbol for a can of beer when you can show the product on TV? Think back to the spirit of our liturgy, of our architecture, of much of Scripture itself. Here we find a heavy reliance upon symbols. The mind and heart is invited to explore deeper and more personal implications

of what is presented. An air of mystery must surround much of what is symbolized by word or picture.

Liturgy or License?

Indeed, the two are products of two totally different types of civilizations. What can one do? A few contend that the whole approach of the liturgy as we know it in the Lutheran Church is so foreign and hostile to modern culture that the two can never be reconciled. This group argues for the abandoning of our worship heritage and our continuity with the historic church in this area of worship. At the opposite pole are those who continue to view the 13th century as the height of Christian culture and attempt in various ways to re-establish a parish life in the modern city that originated in the village or monastery of medieval Europe.

There appears to be a third possibility, which is the most fruitful. It accepts gratefully the heritage of the Christian church also in its life of worship. It views seriously the thought of continuity and universality. But it does two additional things. It works imaginatively in the task of educating moderns of all ages in what takes place in worship and in our forms of worship. Further, it continues to use some of the finest expressions of our contemporary culture in the worship of God. Finally, it speaks a judgment upon certain forms of mod-

ern life; the fact of modernity is not the final touchstone of value for this view.

The Deadly Embrace

In summary, then, we discover our children maturing at a juncture in history in which our culture is sympathetic to "religion." This religion is composed of ethical, moral, and humanitarian demands. It lacks a redemption which God alone can bring to mankind. Many today fail to see the significance of this distinction between faith and religion. They are pleased because our society smiles benignly at the contemporary church. The challenge for the teacher today is to begin realistically where the child is. He must beware of the temptation of giving overeasiness and pious answers to the probing questionings that begin to stir within the child. Yet his answer must be nothing less than God's answer to man. Only a few articulate these misgivings as overtly as did Holden Caulfield; but the dropout rate of our children after Sunday school years suggests that more express a rebellion when they are finally able than we may be willing to grant. The answer to this situation lies in the sympathetic teacher who is able to use God's Law and Gospel with skill, passion, and perception. The teacher thus becomes an instrument of reaching the deep needs of children and of relating them in faith to values of God which will give meaning to life in this world.

FITLY SPOKEN

— It is just as important to learn to listen in a foreign language as it is to learn to talk in it.

— Worry is like a rocking chair, gives you something to do, but doesn't get you anywhere. — *Financial Management*

— The Communist idea of co-existence seems to be no-existence for anyone else.

— Gossip always travels faster over grapevines that are slightly sour.

Brushware

— If we can't leave our footprints in the sands of time, we can at least keep our fingerprints out of the police files.

— It takes a great deal of restraint to help people without trying to boss them.

— No opportunity is ever lost. Some other fellow is sure to catch the one you and I muffed.

THE SLOW ONES IN READING AND ARITHMETIC

This is one type of program that may be introduced by teachers to save the slow ones. It concerns itself with reading and arithmetic in Grades 4 through 8 and is currently in use at St. Matthew, St. Louis. In this program a pupil works in the grade and at the grade level indicated by the results of standardized tests. In the material printed below, \times indicates the grade level of the pupil.

The program:

1. The child's level in each of the two areas is determined by the results of the standardized achievement tests given at the end of the year: April 16—May 15 ($\times.8$). The child's score must be at least $\times.5$ if he is to go on to the next higher grade in this area during the following year.
2. The child's level in *reading* is further determined by the results of the standardized achievement test given at the end of the *first semester* ($\times.5$). Here the reading test is given to those doing work below their regular grade level and whose work has been satisfactory during the first semester. The child's score must be at least $\times.3$ if he is to go on to the next higher grade for the second semester.
3. The child's level in *arithmetic* is further determined by the results of the standardized achievement test given at the end of the *first quarter* ($\times.2$). Here the arithmetic test is given to those doing work below their regular grade level and whose work has been satisfactory during the first quarter. The child's score must be at least $\times.0$ if he is to go on to the next higher grade for the second quarter.
4. All new pupils are immediately given the tests to determine level of work in the two areas.
5. No child works at a higher level than that of his regular grade.
6. The program requires that all reading and arithmetic classes be scheduled at the same time during the day so that children may pass from one room to another.
7. The teacher of any group is reasonably assured that all pupils in the class are ready and able to do the work at that level.
8. Excellent growth in reading and arithmetic on the part of the slow pupils has been a determining factor in keeping the program going.

Wilbur G. Schumann

A MEMO FROM MO

DEAR VIRGINIA:

The other day someone asked the inevitable annual question, "Well, what kind of Christmas gifts are we going to give our pupils this year?"

In a way I dreaded that question, even though I knew it had to be asked — and answered. What with our congregation's budgetary limitations and the increasingly difficult task of finding something that will excite the fancy of today's youngsters, the selection job seems to get harder each year.

And the gift suggestion catalogs aren't much help either. Take the one that came in this morning's mail, for example. It's just crammed full of goofy gadgets and junk jewelry, each supposedly sanctified, glorified, and Christianized by an appropriate (?) Bible verse or religious painting. To wit:

1. Page 13 — "POCKET KNIFE WITH HEAD OF CHRIST. No. K11 — This very attractive knife has a reversible high grade carbon-surgical steel blade. Screws in and out of handle with quick thread. White opaque barrel imprinted in 1 color with the 'Head of Christ' by Warner Sallman. Price, 59¢." (Come to think of it, this may be just the thing to give to all the class cutups.)

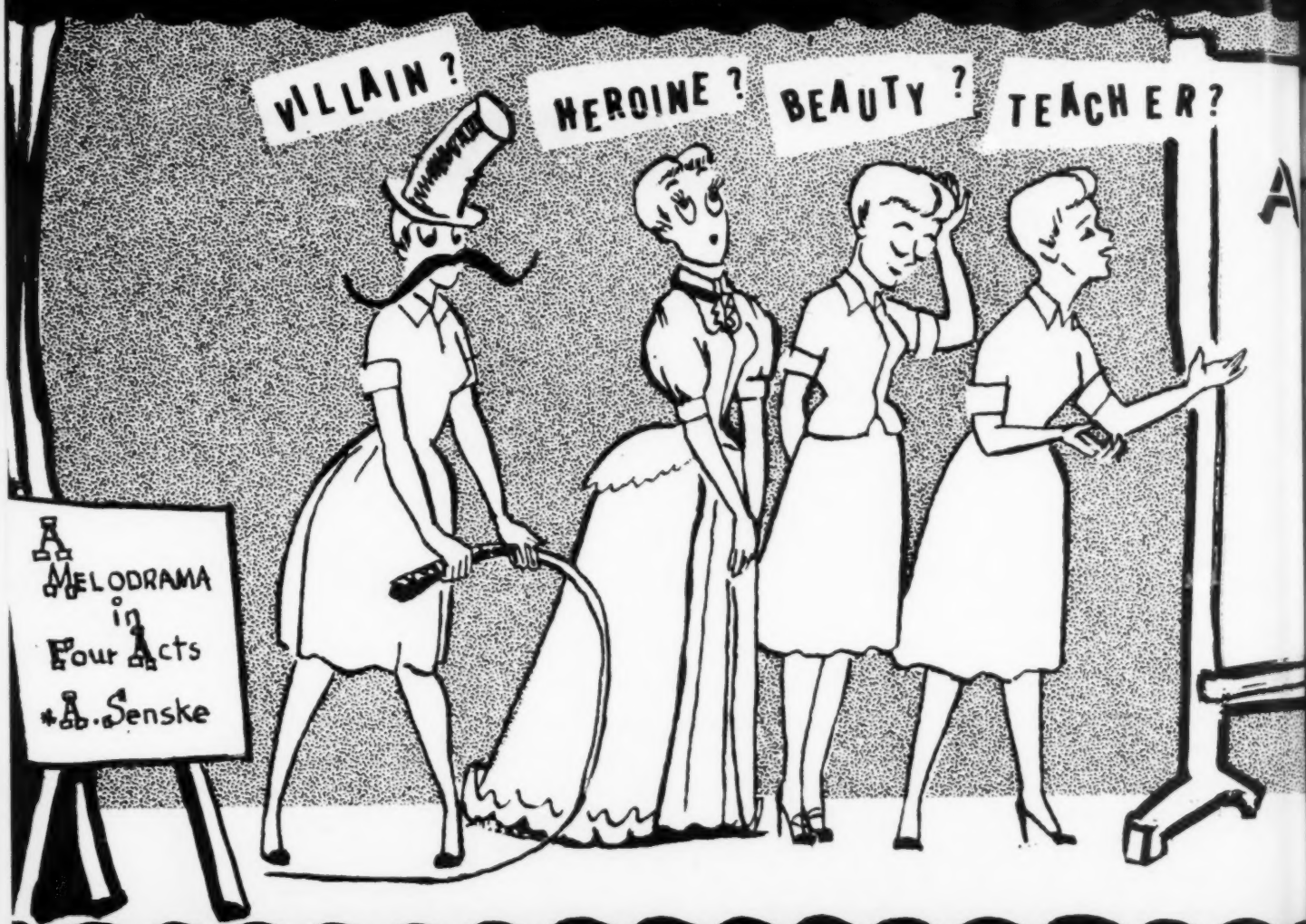
2. Page 9 — "TIC-TAC-TOE. Played by all the world over. Fascinating to child or adult. Comes in plastic case, suitable for home or travel. Mounted on display card. Here is a gift or award that will be enthusiastically received. Scriptural imprint. Price, 29¢." (I can't quite make out the Scriptural imprint on the illustration accompanying this entry. I have a sneaking suspicion, however, that it says "Bodily Exercise Profiteth Little.")

Even the traditional bag of nuts and fruit or the box of candy doesn't seem to be much of an answer any more. Which reminds me of an article I read last year. In discussing the matter of children's Christmas Eve services, the author pointed out that the giving of gifts to the participants in such services is, at the least, questionable. She then went on to suggest that "the traditional box of candy for all, from the youngest to the oldest, is gradually giving way to gifts brought to the church to share with others. There is something to say for the box of candy if the church is in a poor section of the city and the candy from the church may be the only box the child will receive, but even such a child needs to share. Sharing gives real joy. The white Christmas, the trees with gifts for others, the carols and services, and homemade gifts for the aged have proved valuable in every way to the churches which have engaged in the activities. Seldom, if ever, does the church return to the old-fashioned way of getting gifts after once having participated in sharing gifts."

Someday I'll work up enough nerve to suggest that we try this approach at our congregation. Maybe one more Christmas gift catalog will be all I need.

Uncomfortably yours,

MO

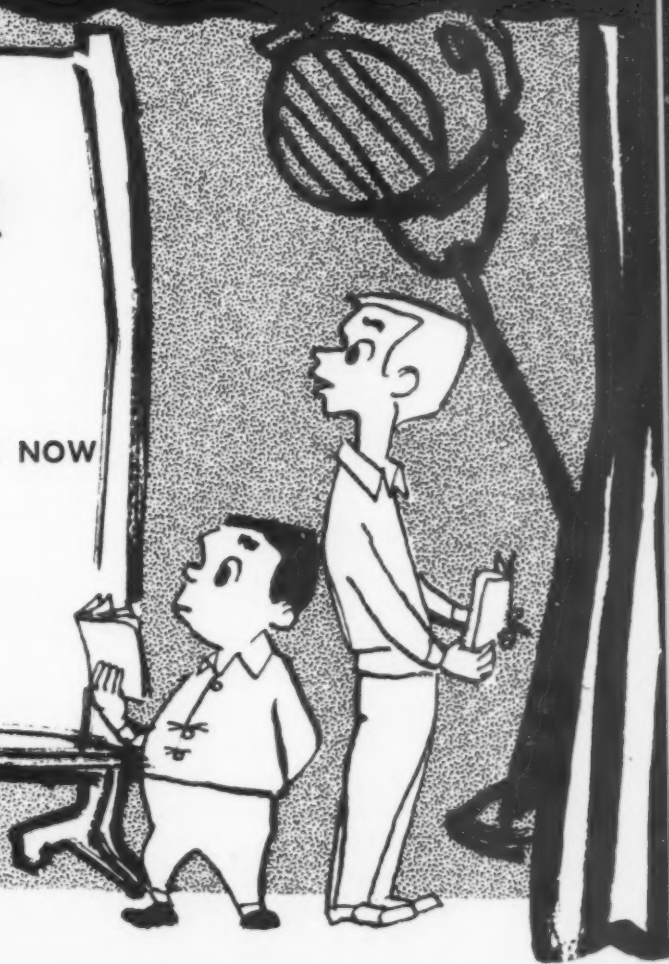


DRAMATIS PERSONAE (Each character is present in each act, but not identified; the reader makes his own choice.)

THE CHARACTERS	PLAYED BY	THE READER'S REACTION
The Villain	The Hero, the Beautiful Girl or the Villain, depending upon your point of view.	Hiissssss!!!
The Hero	The Beautiful Girl, the Teacher or the Villain, depending upon your point of view.	Yeeaaahhh!!!
The Beautiful Girl	The Teacher, the Villain, or the Hero, depending upon your point of view.	Siiigghh!!!
The Teacher	The Villain, the Hero, or the Beautiful Girl, depending upon you.	Ssshhhh!!!
The Narrators	Several Elementary and Junior High pupils.	!!! 😊 !!! 😞
The Narrators' Narrator	AL SENSKE	Ugh!!!

TEACHER'S MIRROR OR

YOU DON'T WANT TO SEE YOURSELF, DON'T LOOK NOW
YOU'VE GONE TOO FAR ALREADY



A. Senske *

THE SETTING

Various grade levels of classrooms in an elementary and junior high school.
Provide your own honky-tonk piano for proper background and effect.

THE TIME

The 1961—1962 School Year

Act One

A PRIMARY GRADE MIRROR

or

WHO BROUGHT A CRUMPLED-UP PICTURE THIS MORNING IN HIS HOT LITTLE HAND?

Scene 1 — A Primary Classroom — Third Week in September

* Al Senske is assistant professor of psychology and education at Concordia Teachers College, River Forest. His "Methodology of the Master" appeared in the September issue of LUTHERAN EDUCATION.

NARRATOR: School is lots of fun. Our teacher this year hardly ever hollers at us. She's real pretty. She's been telling us about some good ideas she had that will keep us busy learning some things this year. She told us this morning about something we're going to learn, I believe she called it current events. I'll have to ask Dad what that means. She asked all of us to bring some newspaper clippings from home that have pictures on them so we can talk about them in class. After we all look at those that are brought, she says, she will talk about them and then put them on the bulletin board. I think this sounds like fun. She'll have to take some of those things left from last year off the bulletin board first, though. Those old Easter pictures are pretty dusty.

Scene 2 — The Same Classroom — Three Days Later

NARRATOR: Boy, you should see our room! It's full of pictures and old newspapers. Some of the pictures are up on the bulletin board, too. I see one there that I brought. I got into trouble with Mom over that one because I cut it out before she had a chance to check the grocery ads on the other side. Now I can use only the papers that are a couple of days old, and I bet all the other kids will be able to bring the pictures to school before I even get a chance to look at our paper. The teacher was talking about a picture Mary brought that showed a baby giraffe that was born at our zoo the other day. Then there was one about Ike — that's all I can remember about it. Then came Bobby's about a car wreck. None of these things seemed to fit together very well, and some of them she isn't able to explain too well to us. Most of these seem like a sorta waste of time. I think every one of us brought three or four pictures during these three days. This one of mine on the board kind of threw her a little. I don't think she wants another Marilyn Monroe love shot. Dad was the one who thought I ought to take it.

Scene 3 — The Same Classroom — Three Weeks Later

NARRATOR: I asked my dad about this word "current events." He showed me the current in a river once while we were fishing. He said that "current events" was kind of like getting into the swim of things so that when I get older I'll know more about how to keep my head above water. That made a little more sense to me than bringing all those pictures to school. Guess most of the other kids got tired of it, too. The only one who still brings some is Mary, and it's always a picture of some animal. Our teacher doesn't even talk about them any more. Guess this idea wasn't as good as she tried to make us believe it was in the first place. I think after school I'll ask if I can throw these old pictures and papers away and bring some pictures of pumpkins and witches to school. It'll soon be Halloween.

Act Two

AN INTERMEDIATE GRADE MIRROR

or

WHO HEARD SOMETHING THIS MORNING THE REST OF US CAN WONDER AT?

Scene 1 — An Intermediate Classroom — First Week in November

NARRATOR: Have I got a problem! We have an awful time at our house getting up in the morning, eating a little breakfast, and getting out to the corner in time to catch the school bus. It probably wouldn't be so bad if my little sis wouldn't

have to have those Popeye cartoons on TV so loud while we're trying to eat and get dressed. But now it's going to be even worse! The teacher said today that all of us kids in our grade either have to read the newspaper or listen to the news on the radio or on TV each morning before we come to school. Can you imagine what a brawl that'll create at our house? I know I won't be able to switch channels to Bill Hallmann. There's no time to read a paper, and having a radio on at the kitchen table would really drive everybody crazy. We're supposed to be ready to report some news that all the other kids would be interested in. I tried to tell my teacher that if everyone listened we wouldn't have to report it in class because everyone would have heard it already anyway. She thought we ought to give her way a chance first. Well, here goes nothin' at tomorrow morning's breakfast.

Scene 2 — The Same Classroom — Three Days Later

NARRATOR: You know what? I was right. It isn't working. I tried it twice and ended up in trouble on several counts. Even missed the bus one morning. Raised my hand once this morning and tried to repeat what I had heard about Kennedy and the space program. No one else seemed to understand exactly what I was trying to say. Really can't blame them because I didn't either. The teacher sort of shrugged her shoulders and said that we can't believe everything we hear and that we should all be for Kennedy anyway because he's for the little guy. Most of the kids are having a hard time telling exactly what they heard and about all we've been getting done is argue and our teacher either listens to a different station than most of us or doesn't listen to the news much at all, because she hasn't been able to settle the arguments either. Wonder how much longer we're going to have to keep this up?

Scene 3 — The Same Classroom — Two Weeks Later

NARRATOR: Well, I don't have to wonder any more. This current-event-a-day business seems to have died a natural death. There was a little struggle at the end. The last several days two kids held up their hands each time, but it was always the same two. Guess they had their own TV sets in their rooms. But they didn't remember very well what they heard, so we weren't learning too much. I gather the teacher must have thought so, too, the way she tried to ignore John's hand this morning when he reminded her that we had forgotten current events today. Guess I'll have to check with Dad to see what the results of the Cuban crisis mean to us and the United States.

Act Three

AN UPPER GRADE MIRROR

or

MOM, WHEN YOU READ TODAY'S PAPER DON'T FORGET TO LOOK FOR NEWS
ON MY TOPIC

Scene 1 — An Upper Grade Classroom — Second Week in January

NARRATOR: We all got shoved into groups again today. This is one of those methods that helps build democratic ideals and allows for individual differences at the same time, you know. I guess it has its merits. Our teacher has used it a lot,

and many times it has really paid off. But my first thought today was, "Oh, no! Not again!" We did sort of have a chance to make our own choice as to which group we wanted to work with this time, until each group was filled, of course. I really wanted to choose the topic of sports, but all the boys whose last names start with A, B, C, and D got that one. Since I'm toward the end of the alphabet I got the one that was left again — United Nations. Guess that really won't be too bad. There should be a lot about it in the newspapers each day, and I should really try to learn more about it anyway. I'll read the sports section if I have to report on it or not, but I wouldn't do that with the United Nations. A little section of the bulletin board is for our group, and we are to pin our clippings on it each day as we come to school. Sue York is in our group too, so I won't have to worry about bringing very much stuff, because she's a real bug on stuff like this. On Friday we'll talk about what each group has brought.

Scene 2 — The Same Classroom — Four Days Later: Friday

NARRATOR: You should see all the current events stuff we've got here today. Sue really found a lot of material for our group and made us look real good. Mom had cut a few clippings out for me to bring. I didn't think I should put some of them up, because they got pretty wrinkled in my back pocket. There was too much stuff to be talked about in the social studies period today. We talked about the section on sports so long we hardly had time for any of the rest. There was something about the United Nations I would like to have presented and have had answered. The group on economics was a real bust. I don't think they know for sure what they're supposed to be looking for. Boy, I'm glad I didn't land on that one!

Scene 3 — The Same Classroom — Three Weeks Later, Another Friday

NARRATOR: This current events stuff has really fizzled. Sue and a few guys in the sports group are the only ones that seemed to have followed through. I got real disgusted this last week. We brought a few articles and put them on the board. We didn't understand them well enough to talk about them, or maybe we didn't try hard enough; at least, that's what our teacher said. But I'm not so sure that he tried too hard, either. It doesn't seem to me that he's been of much help during these discussions. Guess he played baseball in college; he can't wait until the spring training articles start showing up. Guess we won't be doing this much longer. He said today that if we weren't going to be better prepared about our area we might just as well not bring any more articles about it any more. That takes care of our group, I'm sure.

Act Four

AN ALL-LEVEL MIRROR

or

UNTIE THE BUNDLE OF MAGAZINES, TEACH, I CAN'T WAIT TO GET AT THE JOKES

The Scene — Any Weekly Magazine Classroom — The Ides of March

NARRATOR: Let me tell you about the part of the school week that I like best. Once a week the mailman brings some magazines for every child in our school. In some of the grades they call them *My Weekly Reader*, or *News Time*, or *Junior*

Scholastic, or some other name. They come to the principal's office, and he gives them to our teacher. Some weeks he forgets, and then when he does think about it our teacher gets two or three magazines at one time for us. After our teacher gets the magazines she keeps them bundled up on her desk until we are ready to have our class about current events. When it's time for this class she unties the string and hands them out. All of us turn to the jokes right away because we like this section the best. After a little while she gets us all back to page one where we begin to read. It's not too hard to read some of the articles out loud in class, because we go down each row and each one reads a paragraph. This way you can figure out ahead of time which paragraph is yours and it gives you a little time to practice. Usually by the time we get pretty close to the bottom of the first page the bell has rung and we stuff our magazines into our desks. I also think it's fun when I clean my desk out every couple of months to turn back and read some of those old jokes again before throwing the magazines away into the "conflagration of the fiery furnace," as teacher calls it. I'll never say this out loud, but sometimes I wonder if the school is really getting its money's worth out of those magazines, with all this talk about the budget and stewardship and all. Some of those articles, I've noticed, look real interesting, and some of them important, too. I think if I could look at those ahead of time and have my teacher help us discuss some of them I would learn a lot more. I tried getting a copy out of that bundle on her desk ahead of time one day — I'll never do that again!

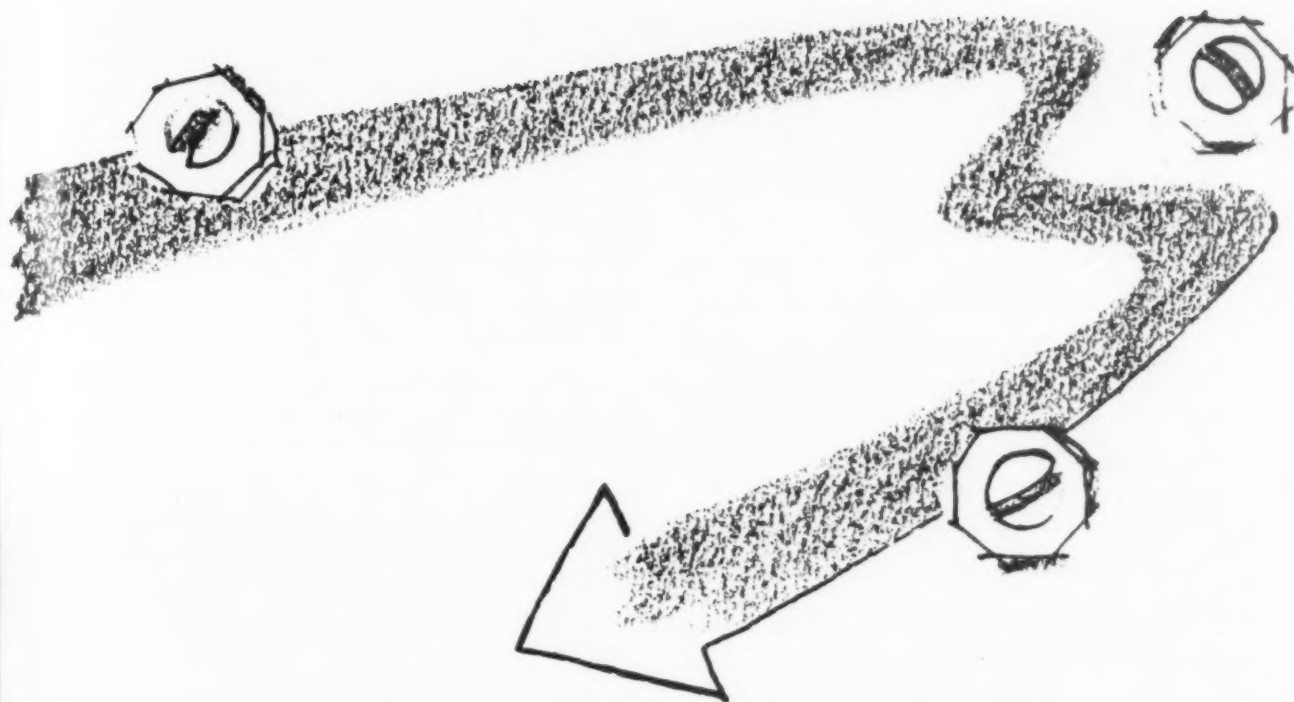
A SYNOPSIS IN RETROSPECT

THE NARRATORS' NARRATOR: The characters were all present — the villain, the hero, the beautiful girl, the teacher, and the narrators. Did you determine which were which? Before I get labeled villain by too many of you, let me hasten to add that the episodes cast on our classroom stages through the eyes, minds, and lips of our frank and often wise narrators were not pointing fingers at anyone or belittling anyone, but were dealing with methods of teaching that I, and perhaps one or the other of you, have been using, and perhaps (we like to think) not entirely in vain. All of these methods are potentially good if used wisely as part of a varying pattern. These episodes were written, as the title indicates, to serve as a teacher's mirror, so that we may see ourselves as we sometimes really are. The identification of the four methods depicted herein was made by Philmore B. Wass in his article "Improving Current Events Instruction," published in *Social Education*, XXV (February 1961), 79—81.

FINIS

EXPLORATORY RESEARCH: MACHINE TEACHING OF MEMORY WORK





CAN TEACHING MACHINES BE USED EFFECTIVELY IN THE AREA OF RELIGIOUS EDUCATION?

Frederick D. Kramer *

This question prompted an experimental study in the spring of 1961 at Grace Lutheran Chapel School, St. Louis County, Missouri. The following article is a condensation of a detailed report which was made on the study. Copies of the same are available on request from the writer.

As indicated in the title, the purpose of the research was exploratory in nature. It was not intended to come to a complete answer in so limited a study.

The basic conclusions will show that the results of study were largely negative. No new doors were opened for immediate improvement of memorization. It was felt, however, that others will be interested in the possibility of using teaching machines in religious education. The work done may suggest to interested people new and different approaches.

* Frederick D. Kramer is principal of Grace Lutheran Chapel School, St. Louis. His article on John Dewey appeared in the May 1961 issue of LUTHERAN EDUCATION. Mr. Kramer has also written for *This Day* and the *Lutheran Witness*.

Future researchers may be spared time and effort by having an opportunity to see what has already been done. The following report on the research is therefore being made available to the readers of LUTHERAN EDUCATION.

The Basic Problem of the Research

Can teaching-machine methods teach the religion memory work material of the Lutheran elementary school system more effectively than traditional methods now being used?

Assumptions on Which the Research Was Based

1. The memorization of Bible texts and other related religious material is an important function in the realization of the goals of Lutheran elementary education. The practice will undoubtedly be continued for many years.

2. The practice of using 10—20 minutes of school time to hear the recitation of memory work previously learned may not be the most efficient use of time. A method of effectively teaching the material during class time might bring better long-range results.

3. Experimenting with the use of teaching machines for instruction in religion is in keeping with the policy of The Lutheran Church — Missouri Synod to test and use every technological advance that may make the work of the church more effective.

General Method of Procedure

Students of grades 5—8 of Grace Lutheran Chapel School were given an opportunity to take part in the project. Students in grades 5 and 6 were placed in one group; students in grades 7 and 8 were placed in the other. Each group was handled in the following manner.

Each group was divided into two equal sections, A and B. In order to give approximately equal strength to

each group, students were matched individually on the basis of IQ scores, previous academic records in memorization, and teacher judgment.

Two sets of memory work of approximately equal difficulty were chosen and were programed for the machine. They were labeled X and Y. A sample of this programing can be found at the conclusion of the article.

Since only one machine was available, the work was done individually, on Saturdays and after school hours.

Children in Group A learned material X by machine and material Y by traditional personal memorization. Children in Group B learned material Y by machine and material X by traditional methods.

Immediately after original learning students were tested orally. The recitations were evaluated and the results recorded. Four days later the children were asked to write the material. The work was again evaluated and results were recorded.

The Children Who Participated in the Study

Grace Lutheran Chapel School is a rapidly growing school. It draws its students from several new middle class and upper middle class subdivisions in North St. Louis County. The fathers of the students are employed largely as sales persons, skilled laborers, and junior business executives.

At the time of the study the school had six classrooms and was in the sixth year of its existence. Sixty-five students were enrolled in grades 5—8. Forty-four of these students volunteered and took part in the experiment. They did so with the realization that they would have to come to the school on a Saturday or stay after school hours in order to participate. The range of IQs of the children participating was from 104 to 150. The median IQ was 120.

Enthusiasm and co-operation on the part of the students appeared to be at a high level.

The Machine Used in the Research

The machine used in the experiment was the Foringer, manufactured by *Foringer and Company, Inc.*, of Rockville, Md.

The machine is a simple "write in" type of teaching machine. A question appears in a glass window. An opening provides room for the student to write an answer of one or several words. After the student has written his answer, the movement of a handle places the answer under a glass window, reveals the correct answer, and moves the next question into position. If the student is correct, he makes a small mark on the answer tape.

The machine always reveals the previous question and answer. Many times the next answer is contained in the previous question, or can be concluded from it. In evaluating sample programming, one needs to keep this fact in mind.

Nowhere in the literature on the machine was there a declaration that the machine was intended for use in word-by-word memorization. For the purpose I wished it to serve, this type of machine seemed the most promising I had examined or read about.

Basic Conclusion of the Research

The research gave no indication that machine teaching of memory work will be superior to the individual, personal methods of teaching now being used. In fact, the results were negative. Children learned the material thoroughly and effectively by both methods. Recall was at a high level by both methods. The machine method consistently required anywhere from two to four times as much time as the traditional method.

This basic conclusion in no way reflects upon the value and effectiveness of the machine for the purposes for which it was intended; it indicates that this type of machine, coupled with the type and quality of the programming used, is not an efficient way of learning Bible texts by heart.

Reaction of Students to the Two Methods

Results of a questionnaire answered by students seem to be the following:

1. Students in grades 5 and 6 tended to prefer the machineless method.
2. Students in grades 7 and 8 tended to prefer the machine method.
3. Above-average students tended to prefer the machine method. Below-average students tended to prefer the nonmachine method.

It is of considerable interest that 35 of the 44 pupils found the machine method more enjoyable. Just over 50 per cent said they would be in favor of regular use of the machine method for memory work. It would be interesting to find out what the reaction would be after a number of months of use. Would the machine be less popular after the novelty wore off? Or would practice develop more efficiency in the use of the machine and consequently increase its popularity? In the latter case the machine method might produce better long-range results because of better attitudes toward it, despite the sacrifice in time.

Weaknesses in the Research

1. The experimentation was carried on outside a typical classroom situation.
2. Each child was exposed only once to the dual approach.
3. The children had no previous experience with the machine.
4. The writer had to do his own programming. High-quality programming is the heart of the teaching-machine method. It may be that programming by a person with experience in the field would have produced different results.

Possible Advantages in the Machine Method

1. An attempt was made to explain the programmed material. Traditional rote memorization can be accomplished with little understanding. Teachers may not always find time, after listening to the recitation of memory work, to adequately explain the

work for the next day. Tests to ascertain the understandings gained by each method would be difficult to compose, but the results might be interesting.

2. The machine method might be helpful in keeping students active. By traditional methods it might be possible for a student to sit for a long period of time with an open book, to pretend he is studying, and even to convince himself that he is doing so, while little or nothing is being accomplished. When using the machine the student must interact with the machine. If he quits working, the fact will be apparent immediately. As long as he answers questions with some degree of accuracy, some understanding and some memorization will result.

Additional Research Which Needs to Be Carried Out by Lutheran Educators

1. It would be helpful and interesting to have others conduct experiments similar to the one described to help ascertain whether or not the conclusions are valid.

2. A number of other teaching machines and devices are on the market. More will appear. These should be examined and tested in order to determine their effectiveness in teaching memory material.

3. It appears to me that teaching machines might hold promise for use in teaching the factual portions of religion. The question-and-answer method of programmed learning has a strong resemblance to the catechetical type of instruction. This possibility needs exploration.

Sample of Actual Programing

MATERIAL X — 5th and 6th Grade Group

1. Turn to the next frame, and carefully read the words which Jesus speaks to His disciples in the Book of John.
2. "If a man abide not in Me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned."
3. Jesus wants His followers to stay close to Him. He uses the word a to show that His followers are to stay close to Him. abide
4. This passage indicates that we are to abide close to J Jesus
5. Jesus warns those who fail to abide in Him. Therefore He says, "If a man abide n in Me, he is cast forth as a branch and is withered." not
6. Jesus uses a word to show that those who do not abide in Him are thrown out. "He is c forth as a branch and is withered." cast
7. "..... a man abide not in Me, he is cast" If, forth
8. The person who does not believe in Jesus is cast forth as a and is withered. branch
9. A branch which is cast forth from the main plant finally becomes withered
10. "If a abide in , he is cast forth as a branch and is withered." man, not, Me
11. Dead branches are usually burned. Jesus says, "And men gather them and cast them into the , and they are" fire
burned

12. Before men cast the branches into the fire, they must collect them. Jesus said, "And men them."
13. Two things are done to the branches. "Men shall them and them into the fire."
14. When branches are gathered and are cast into the fire, quite naturally they are
15. "..... a man not in Me, he is cast forth as a and is"
16. "And men them, and them into the fire, and they are"
17. "If a abide in Me, he is as a branch and is withered."
18. The next frame repeats the passage. Turn to it. Try to say it without looking at the words. Take as much time as you need to review.
19. "If a man abide not in Me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned."

gather

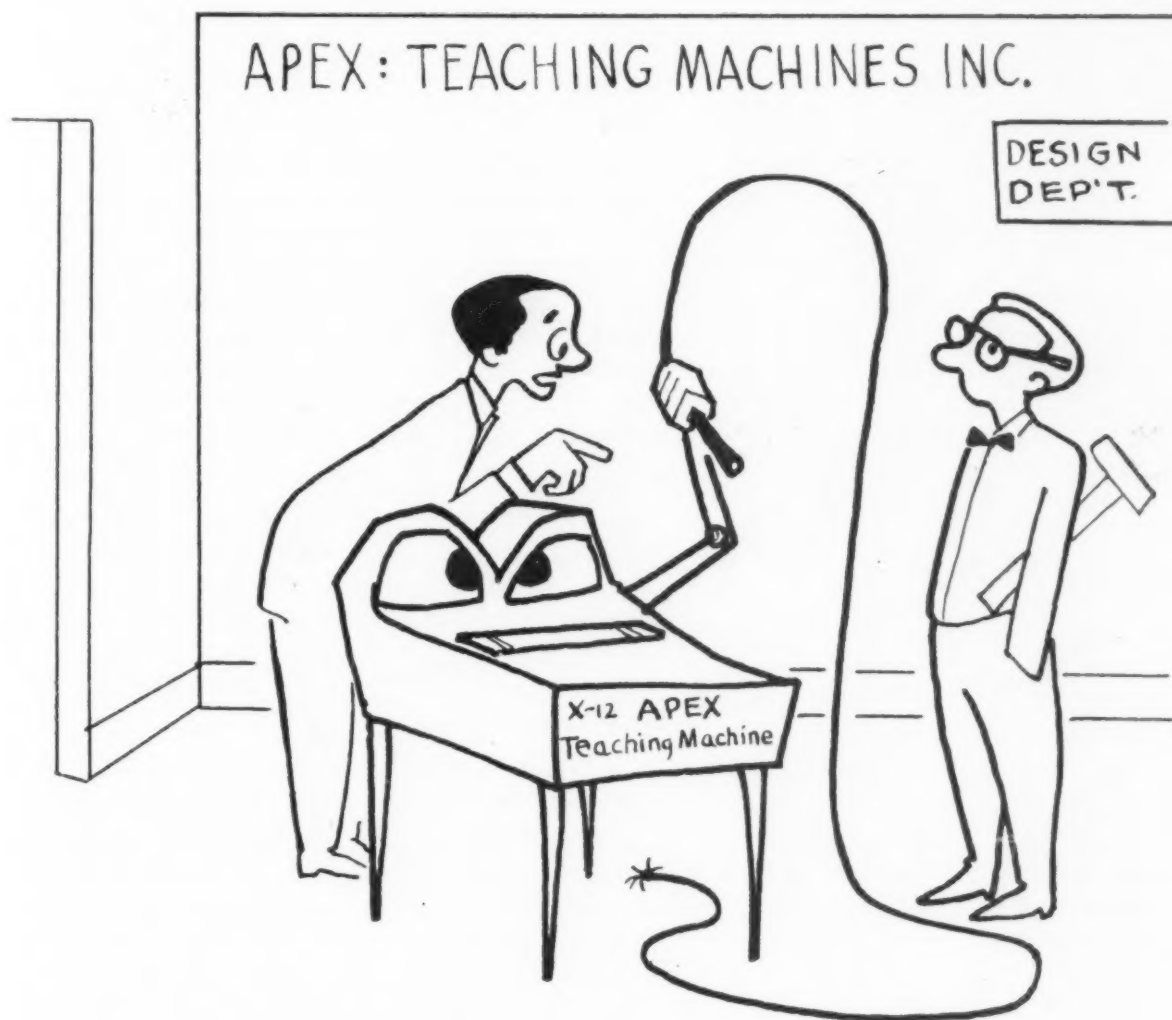
gather, cast

burned

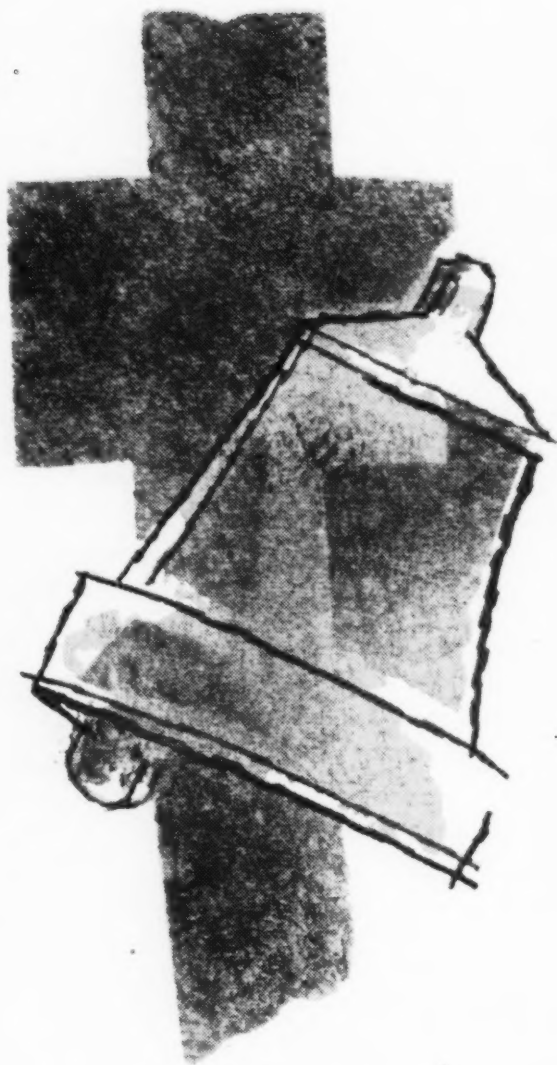
If, abide
branch, withered

gather, cast
burned

man, not, cast
forth



THE LUTHERAN SCHOOL — DEMOCRATIC OR *SECTARIAN?*



Donald Tompkins *

Some say that private education as found in the Lutheran parochial school is "undemocratic." I found that, on the contrary, it is, to use a well-worn cliché, "democracy in action." First of all, our country's independence and the ideals of our democracy were gained and articulated long before public schools existed. Our nation's first schools were, in fact, church schools; public schools did not come into existence until the 1800's.

Democracy involves freedom of choice. Does it ever occur to those who insist that church schools are undemocratic that if we were to believe such a thing, the logical conclusion would be to eliminate any choice in the education of our children? What freedom of choice is there in a community where there are no other schools but the public school?

The Lutheran school is not restricted to Lutherans or to only one ethnic group. For example, this year the ethnic backgrounds of my pupils include Chinese, Negro, Spanish-Indian, Irish, German, Swedish, Finnish, Polish, Norwegian, Hungarian, Italian, French, and Danish. My classroom is a regular United Nations.

Another thing that becomes obvious as soon as we examine the Lutheran school is that in the classrooms, instead of children from *one neighborhood*, we have children from all neighborhoods in the town, besides children who travel by bus from other nearby communities. Actually we at St. John's have a more diverse background of pupils than do the public schools in our area who come from only certain designated sections.

* This article first appeared in the March 1961 issue of the *Lutheran Voice*. It is reprinted with permission. Donald Tompkins, a public school teacher until 1959, is now serving at St. John's Lutheran School, College Point, N. Y.

Also, if we still believe that democracy means private enterprise and personal initiative, it is interesting to note that at the present time St. John's is building a \$300,000 school financed through the sale of church bonds and voluntary donations. There is no state or local government help. In an incidental way, too, many Lutheran schools help overcome crowded conditions in public schools by absorbing hundreds of pupils.

A full education for the child

The really valid question does not arise from some fallacious arguments about democracy. Rather it is this: "Is the Lutheran school able to provide a full education for the child?"

To answer this question we must emphasize that by its very nature Christian education fulfills one of the cardinal principles of good education: recognizing and understanding the individual differences in the pupils. In the Lutheran school the individual pupil is an important, redeemed soul, *a valuable member of the body of Christ*. This belief is more than a cliché, and actually motivates the entire school program. Through other church associations, such as the Lutheran Laymen's League, the choir, and the parent-teacher organization, the teacher becomes well acquainted with the parents of the children he teaches. It is common for the teacher to visit the home of the pupils. Needless to say, this brings about a closeness of church, family and school that otherwise is impossible and outside church schools almost completely unknown. I have noticed, too, that whether the parents belong to St. John's or not, there is great interest in the school at parent-teacher meetings.

Teachers become active in other agencies of the church. Many a music major is teacher or principal during the school week and at the same time organist, choir director, or youth director for the church.

Another interesting and unusual factor often overlooked is that the majority of Lutheran schools are staffed and administered by *men* in the *elementary* field. This makes a big difference for many children whose fathers, of necessity, are working busy schedules. It helps to overcome the complete feminine supervision that many children receive through the most important years of their education — the elementary years.

I am convinced that for the Christian the Christian day school is the minimum answer to a thorough and vital education that can prepare the "whole child" for his adult life, and above all, for the ultimate goal of all the Lord's redeemed, the life to come.

Religion becomes a way of life

Let me explain. Common sense tells us that one cannot successfully learn a foreign language or master the piano through only one half hour a week of instruction. If, on the other hand, a half hour is devoted to rehearsing fundamentals every day, and if throughout the 30-hour week spent in school a constant reference and application is made, even slow learners can become proficient in whatever skill is to be mastered.

Sunday school training without daily instruction in school and home is much like the above-mentioned method of learning a foreign language, but it is the way we teach our faith in the majority of Lutheran churches. In the Christian day school religion is taught as a daily subject, of course. But it is more important that it is integrated with all other subjects. Under the guidance of a *Christian* teacher religion becomes a "way of life" in the school, on the playground, and in all other

activities. Thus from 8:30 to 2:30 (as at St. John's) or from 9 to 3, 180 days of the year, religion is taught and "caught" by Lutheran pupils. This is in addition to the Sunday school, which is not neglected because of the day school.

But isn't this too much religion? Isn't this too impractical? Doesn't the teaching of the three Rs suffer? Not at all. Although this teaching seems incidental, yet in learning religion in the first grade, pupils already begin learning Bible passages and by the third grade read the Bible. This broadens the reading program and enriches vocabulary development. Hymn study also brings about a syllabication of "big words" along with the learning of fine music. Religious art inculcates higher esthetic values. Handwriting of memory passages advances language development. Social studies are made more personal and meaningful by the study of foreign missions, for another example. And of course hearing the Gospel of Jesus and His way brings about moral and character development. All of this, I have found, advances Lutheran students to a higher level in secular subjects than is attained in the public schools.

A Gospel motivation

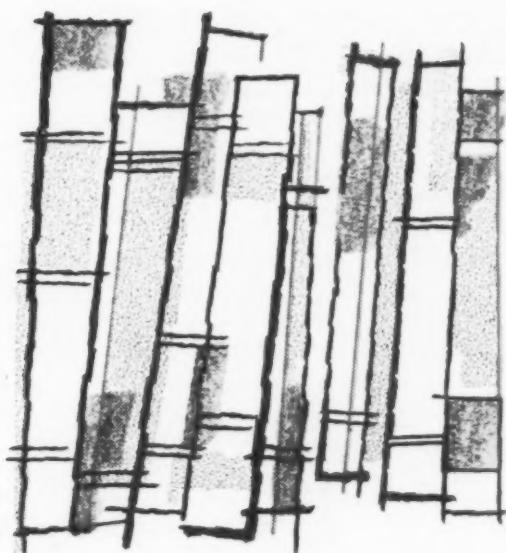
I may have been on the "defensive" before my experiences at St. John's, but now, after two years of experience in a Lutheran school, I have a few questions for those who might be inclined to object to church schools. For instance, how can any "whole child" concept be a reality when God is left out of learning? The absence of religious instruction during the major part of the week *in itself* makes it appear that religion is relatively unimportant. Without Gospel motivation, the major motivation for the child is self-interest and selfishness. In the Lutheran school, however, our Lord and His love is the motivating force and philosophy in all that is said and done. The teacher and the pupil, as well as many of the parents, are united by the common bond of faith in Christ. If this total life is undemocratic or in some way suggestive of subverting patriotic ideals, then the objection is not to the Lutheran school but to the Gospel itself.

To sum up. There is a difference in Lutheran schools — a difference that fills the tragic void in a purely secular environment; a difference that has nothing to do with "sectarianism," but one that makes "total education" possible. That difference is Christ.

Life is indeed darkness save when there is urge, and all urge is blind save when there is knowledge, and all knowledge is vain save when there is work, and all work is empty save when there is love; and when you work with love you bind yourself to yourself and to one another and to God. And what is it to work with love? It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth. It is to build a house with affection, even as if your beloved were to dwell in that house. It is to sow seeds with tenderness and to reap the harvest with joy, even as if your beloved were to eat the fruit. It is to charge all things you fashion with a breath of your own spirit. — KAHILIL GIBRAN

It is not enough just to educate brains, important as that may be. We must also educate our hearts and our consciences. We must not only be sure that our nation has all the brain-power it needs, but we must be equally sure that it has the heart-power to work for the benefit of all mankind, and the conscience-power to resist the temptations to do otherwise. — *The Prism*

Worth Reading and New



TEACHING PRIMARY READING.

By Edward William Dolch. Champaign, Ill.: The Garrard Press, 1960. 429 pages. \$4.50.

This book will dissipate any visions of having all reading authorities agree on accurate theories and methods for the teaching of reading. Dolch has employed good arrangement and organization to present his viewpoints. Although lengthy and at times wordy, this text is basically easy to read.

Good detail is often presented both on his reading theories and on his applications of them. The author tries to be realistic by adapting different solutions to different types of classrooms. Classrooms are distinguished by the types of communities in which they are located, by whether or not the children had a kindergarten background, and by the varying mental ability levels of the children.

Dolch revolts against some of today's current trends regarding the directed reading plan, beginning reading through sight-word recognition methods, some of the small controlled basic sight-word vocabulary systems, the integration of phonics within the basic reading text, and other features employed by some of today's most prominent reading textbook authors and publishers. He seriously doubts the value of employing the "silent reading first" method as proposed by the popular and successful directed reading plan, but recommends more oral reading by each child. He fails to emphasize the introduction of new words *in context* on

the chalkboard during the preparation period of a new story. He is not at all convinced that the present-day reading textbooks, together with their manuals and workbooks, are the answer to a successful reading program that is to meet all its goals for the different reading ability groups present in each classroom. His fears are often based on sound reasoning.

The author includes an excellent section on child development and its application to the reading process and to the different aspects of readiness. However, readiness is emphasized in this text, I feel, to the point of overemphasis. As reading authorities and reading teachers have swung with the pendulum of overemphasis from one aspect of teaching reading to another, perhaps Dr. Dolch has done the same with the modern trend of reading readiness. He fails to point out the dangers in over-readiness and prolonged readiness activity.

Informative and helpful chapters are included which relate to the poor reader, to parental understanding of the reading program, and to a study of eye movements and their implications for reading. Dolch's basic premise seems to be that we should be more concerned about what is happening to the child and what he is doing than about what method and materials the teacher is employing. This seems eminently sensible.

AL SENSKE

Concordia Teachers College
River Forest, Illinois

THE POPULATION EXPLOSION AND CHRISTIAN RESPONSIBILITY. By Richard M. Fagley. New York: Oxford University Press, 1960. 260 pages. \$4.25.

This book is an attempt to come to grips with one of the most pressing problems of our age, that of the rapidly increasing populations, and to study the problem against the background of Christianity and the Scriptures. This reviewer agrees that the problem is due essentially to the marked reduction in death rates that has come in the past 60 years. "There is bitter irony in the present demographic situation," Fagley says. "The threat of premature death by starvation has been substituted for the ancient tragedy of premature death by disease." One solution would be to turn the clock back by cutting down on international medical assistance in the hope that the old balance of life and death could be restored; but this, he points out, is ruled out by every Christian and humanitarian impulse. Fagley believes that we have a very real stake in the present situation. Even though we do not face a population problem at present — and Fagley believes that we shall shortly — the chief initial victim of the population problem, he believes, is likely to be the free society.

Fagley explores three possible solutions to the problem of increasing populations: migration, increased food production, and family limitation. It is his conclusion that only the last holds any promise of a solution to our present problem. However, in reaching this conclusion he recognizes the many impediments that stand in the way of this kind of solution.

The last chapters of the book are devoted to a study of religious approaches to the problem of family limitation. He explores the attitude of the non-Christian religions, the Old Testament and parent-hood, the New Testament and parent-hood, the attitude of the Roman Catholic Church toward family limitation, that of the Greek Orthodox Church, and finally that of Protestant churches.

Dr. Fagley's book is thought-provoking and deserves careful consideration. It is true that extrapolation is always dangerous, and that is what he must do as he looks to the future. Yet it is also true that this problem requires present consideration of future consequences.

The data with which he works are the most reliable presently available. It is also true that Dr. Fagley neglects what this reviewer considers a very important part of the population problem: differential birth rates. But the aspect of the problem on which he focuses his attention — the growth in absolute numbers of human populations — is one which certainly deserves serious consideration.

JOHN W. KLOTZ
Concordia Senior College
Fort Wayne, Ind.

THE KINDERGARTEN TEACHER. By Helen Heffernan and Vivian Edmiston Todd. Boston: D. C. Heath and Company, 1960. 419 pages. \$5.75.

The authors of *The Kindergarten Teacher* have been thorough. The title, however, is somewhat misleading in that the author covers an area much broader than the role of the kindergarten teacher.

The book is well organized and follows a definite sequence: the kindergarten teacher, kindergarten children, the kindergarteners' needed experiences, and the need for understanding by parents and teachers.

The end of each chapter has a description of typical situations which should stimulate thought and discussion. In addition, each chapter has a helpful bibliography. Illustrations, too, enhance this book.

This volume should be required reading for the kindergarten teacher or for students interested in this age group. Furthermore, it may aid parents to experience great joy in guiding their child through this enthusiastic period of his life.

MARTHA MAEHR
St. John's Lutheran School
Seward, Nebr.

THE PARABLES: SERMONS ON THE STORIES JESUS TOLD. By Gerald Kennedy. New York: Harper and Brothers, 1960. 213 pages. \$3.50.

Gerald Kennedy is bishop of the Los Angeles area of the Methodist Church and the author of a half dozen books on the Christian life. He also finds time to write a regular column called "Browsing in Fiction" for the monthly magazine

Together (which we might describe as the Methodist counterpart of a combination of the *Lutheran Witness* and *This Day* magazine).

This book is a collection of 24 sermons on the parables of Jesus. They are arranged in six main categories: The God Who Is Father, The Human Situation, The Contest of Life, The Responsibility of Persons, The Achievement of Character, The Kingdom of God. Each sermon without exception contains four or five main points which are marked off in the text by italicized words. For example in the sermon "The Cost of Forgiveness" on the texts of Matt. 18:32-33 and Luke 7:42-43, four points are made: "To begin with a perfectly obvious though neglected truth, let us note that *all of us are debtors*. . . . Now, to make the situation even worse, we know *we cannot pay*. . . . Like the servant in the story, however, we find that *forgiveness is easier to receive than to give*. . . . The last suggestion from these stories is that *to be forgiven, we must forgive*. The author expands each point with illustrations and stories and with applications to the Christian's life. Though it is done with grace, the author's repeated use of himself as an example (e. g., pp. 3, 19, 84, 144, 209), especially when confessing one of his failings, may not meet with acceptance in every pastor's study as a good homiletic device.

The titles for these sermons are imaginative and dramatic. The author's style is straightforward and unadorned. We have here the results of a considerable amount of reading and the evidence of a keen perception of life's many-colored aspects, both secular and religious. His observations are timely, fitting. He leaves the critical problems of the parables untouched (cf. pp. ix, 44) and expounds primarily the practical and moral sides of our Lord's stories. Preachers will find this book useful for the many appropriate stories illustrative of points in the parables.

Kennedy is not apologetic for (nor does he seek to conceal) the fact that he is a Methodist. He makes frequent references to John Wesley (e. g., pp. 45, 59, 61, 86, 177, 208), to contemporary Methodist notables (e. g., p. 95), to unnamed Methodist worthies (e. g., pp. 7, 11, 93), and to Methodist life and practice (e. g., pp. 46, 76, 95, 96, 145, 148, 151, 172, 181, 188, 205, 211, 212). We find here, too, the usual emphasis of

Methodists on the matter of smoking (p. 147) and drinking (p. 156). But he never loses sight of the fact that his own denomination is just one of the communions in Christendom, a point of view which Lutherans could sometimes emulate.

Kennedy comes out strongly for *activity* in religion (e. g., pp. 109, 161). One must not sit idly by and hope that his life will improve. He must get into the thick of the fray as an active participant. This is an often disregarded truth which, when coupled with a virile preaching of the Gospel of *God's* activity on man's part for salvation, would serve to set the world aglow. But it is precisely this part of the good news, that Christ came into the world to save sinners, which is not explicitly, recognizably, and understandably stated in these sermons. Kennedy passes up many opportunities (pp. 42, 50, 58, 59, 61, 87, 88, 131, 149, etc.) to preach Christ Crucified, the subject that ought to be at the center of every Christian homily. The burden of salvation lies heavily here upon *man's* decision and activity: "Finally we must choose, we must act" (p. 212). This seems to have been Kennedy's Billy Grahamesque purpose in writing these sermons. But unlike Graham, Kennedy only interests us with the Gospel, tantalizes us by the mention of it, but never clearly tells us what it is.

Readers of this journal might find of particular interest Kennedy's remarks concerning the excitement of teaching (p. 41), youth (pp. 45, 57), the fact that generalities in education are a danger (p. 109), that education is not a cure-all (p. 110), some homespun education theory (p. 197), and the learning process (p. 203). The sermon "According to Your Ability" is inspiring reading for anyone engaged in an active ministry for the Lord.

We might find reason, however, to question the validity or accuracy of such statements as "We are all the children of the King and there is always at least a trace of royalty in us all" (p. 31), or "The necessity for a power not our own is *a compulsion toward God*" (p. 159), or "There are ways to make men more aware of their divine nature and their better selves" (p. 197). After describing at length who Jesus is NOT, Kennedy concludes in the sermon "Withstanding the Storm": "All of this, of course, of no good. Jesus must be seen as the great

realist who saw into the heart of truth" (p. 167). The great realist, indeed! But how we would like to see inserted at this point, as well as at other places in these sermons, the strong affirmations of one of the ancient creeds.

The publishers' attention should be drawn to the spelling mistake on p. 179 ("sociability," not "socialibility") and to the printing errors on pages 12 ("generation," not "generations"), 92 ("us," not "use"), and 107 ("going," not "doing").

WESLEY W. ISENBERG
Concordia Teachers College
River Forest, Ill.

THE SHAPING OF AMERICAN RELIGION. James Ward Smith and Leland A. Jamison, editors. Princeton, N. J.: Princeton University Press, 1961. 514 pages. \$8.50.

This is a series of essays attempting to set forth the impact of the American way of life on the organizational patterns and the thought forms of the various denominations in America. Typical chapters are "The Protestant Movement and Democracy in the United States," "Theology in America: A Historical Survey," and "Religion and Science in American Philosophy." It is the first of a series of four books dealing with "Religion in American Life."

The reader who is interested in a general "Protestant National Council of Churches" treatment of the subject (it might be said that one chapter is contributed by a Roman Catholic and one by a Jew) will find here much that will help him to understand the processes which have led to an outward prosperity and an inward decay in American Protestantism.

We hope that the author will recognize the "cordiality" (cp. p. 166) of spirit when we add the comment that it is difficult to understand how a book which presumes to treat the whole scope of "re-

ligion in American life" can ignore the conservative movements represented by groups such as the American Council of Christian Churches.

S. W. BECKER
Concordia Teachers College
River Forest, Ill.

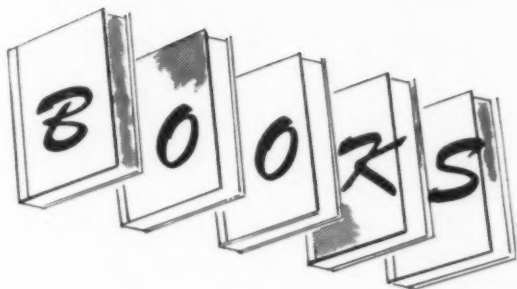
WHAT'S THE ANSWER? By Otto E. Sohn. St. Louis: Concordia Publishing House, 1961. 168 pages. \$1.50.

Readers of the *Lutheran Witness* will recognize the title of this book as the byline of Prof. Otto E. Sohn's column, which has appeared regularly in this publication since January 1954. The book reprints selected questions and answers from this column relating to the Bible, Sacraments, ministry, Christian ethics, and church practice.

Professor Sohn writes not as an academician but as a kind and firm pastor in the tradition of conservative Lutheran theology. His intent is obviously to provide his readers with an answer that answers. Undoubtedly limitations of space in the journal he writes for sometimes prevent him from discussing possible alternative answers, and the journal's purpose would not be well served by unnecessary controversy. In the brief Foreword to his book, Professor Sohn allows for differences of opinion in regard to his answers to questions of a practical nature. He also states that "the information and counsel that is given should not in all cases be regarded as the official pronouncement of The Lutheran Church—Missouri Synod, nor does he presume to declare that his answers are perfect answers."

No doubt Professor Sohn's column in the *Lutheran Witness* is helpful and edifying to many readers.

KENNETH R. SCHUELER
Concordia Teachers College
River Forest, Ill.



for Children & Teen-agers

The reviews were assembled by Jack L. Middendorf, Concordia Teachers College, Seward, Nebr., under the auspices of the Young People's Literature Board.

Blough, Glenn. *WHO LIVES IN THIS MEADOW?* Illus. by Jeanne Bendick. Whittlesey, 1961. 48 pp.

Grades 3-5; Ages 8-10 \$2.50

Few things are more fun to explore than meadows and the life which is found there. This fascinating and informative little book is an introduction to such exploring. Common animals which frequent the meadows are described and discussed. Author and illustrators have been responsible for many excellent books in science, and this is another. Children will enjoy reading it.

584 Meadows

Cooke, Donald E. *MEN OF SHERWOOD*; illus. by Peter Burchard. Holt, 1961. 214 pp.

Grades 5-8; Ages 10 up \$3.75

This adventuresome tale of the merry band of Sherwood Forest is full of the excitement and humor of the well-known Robin Hood stories, even though Robin himself is dead. The new hero is Arthur Fitzooth, who strongly resembles the original Robin Hood both in appearance and in prowess. This resemblance delights Friar Tuck, Little John, and Will Scarlet, and terrifies the villainous Sheriff of Nottingham and the treacherous King John. Colorfully written and fast-moving, this book should please boys and girls alike while introducing them to both

the legend and the history of early England.

398.2 Robin Hood

Epstein, Sam, and Epstein, Beryl. *THE FIRST BOOK OF WASHINGTON, D. C., THE NATION'S CAPITAL*; photographs. Watts, 1961. 80 pp. First Books Series.

Grades 5 up; Ages 10 up \$1.95

Well-illustrated by photographs, this book about our nation's capital contains interesting background and history of the planning of the city. It also tells how our Government works. Many fascinating facets of this diverse area are brought to light.

917.5 Washington, D. C.

Kuwabara, Minoru and Others. *CUT AND PASTE*; illus. by the authors and children. McDowell, 1961. 48 pp.

Grades 4-6; Ages 9-12 \$3.75

Nearly every child likes to cut and tear things from paper, and nearly every child likes to paste. This imaginative and colorful book brings those two urges together. It is a fascinating book, written at the intermediate level perhaps, but so well illustrated that it can be used by anyone with a spark of imagination, whether 6 or 60. This book, along with the others in this series, *Printing for Fun*, and *How to Make Origami*, should be on the shelves of all elementary school libraries. There are other books on the market which deal with these subjects, but none so well suited to the elementary school library.

745.5 Arts and Crafts

Neurath, M. *MAN-MADE MOONS*; Lothrop, 1961. 36 pp.

Grades 4-6; Ages 9-11 \$2.00

This is rather an unusual book. In a few brief pages, with a minimum use of words and a maximum use of illustrations, it manages to explain the construction and operation of satellites and rockets. The explanations should be clearly understood by children. With the current interest in space travel, this book fills a need for the small school library.

629.13 Satellites - Artificial

Pauli, Hertha. *THE FIRST CHRISTMAS TREE*; illus. by Kurt Werth. Ives, 1961. 24 pp.

Grades K-3; Ages 5-8 \$2.95

The famous legend of the very first Christmas tree is told to a forester's children by a ragged child taken in out of the snow. The legend is told with warmth and connects the custom of the Christmas tree to the story of the Christ Child. Simple but interesting illustrations enhance this tale of the Black Forest.

394.26 Christmas - stories

Sterling, Dorothy. *CATERPILLARS*; illus. by Winifred Lubell. Doubleday, 1961. 64 pp.

Grades Int.; Ages 8-12 \$2.75

Here are scores of fascinating facts about the miraculous process by which a caterpillar changes into a butterfly or moth. The imaginative presentation is appealing to young readers interested in natural history. The colorful illustrations are an added source of information. Observing common caterpillars, with this book as a guide, can be fun.

595 Caterpillars

Sasek, M. *THIS IS EDINBURGH; THIS IS MUNICH*; illus. by author. Macmillan, 1961. 60 pp.

Grades 3 up; Ages 8 up. \$3.00

Lib. Bdg. \$4.25

The author-illustrator of *This Is Paris*, *This Is Rome*, and *This Is London* now introduces his readers to two more capitals: Edinburgh, the historic capital of Scotland, and Munich, the colorful cap-

ital of Bavaria. These are picture books for many ages - older children and adults alike will delight in the informative and amusing illustrations, and the detail-packed description is the next-best thing to a personal tour.

914.1 Edinburgh

914.3 Munich

LOOK, READ, LEARN SERIES; Melmont, 1961.

Estep, Irene. *IROQUOIS*; illus. by Robert D. Smith.

970.1 Indians of North America

Hayes, Will. *THE BIGGEST SALMON*; illus. by Henry Luhrs.

597 - Fishes

Israel, Marion. *CHEROKEES*; illus. by Harry Timmins.

970.1 Indians of North America

Landin, Les. *ATOMS FOR JUNIOR*; illus. by author.

539.7 Atomic Energy

Russell, Solveig Paulson. *NAVAHO LAND - YESTERDAY AND TODAY*; illus. by Baida Whitebead.

970.1 Indians of North America

Shannon, Terry. *FOOD - WHERE IT COMES FROM*; illus. by Charles Payzant.

641 Food

Shannon, Terry. *ABOUT READY-TO-WEAR CLOTHES*; illus. by Charles Payzant.

646 Clothing

Thompson, Frances B. *MISS SUE, THE NURSE*; illus. by James David Johnson.

610.73 Nurses and Nursing

Wormser, Sophie. *SILKWORMS AND SILK*; illus. by Harry Garo.

677.4 Silk

Grades 2-4; Ages 7-9 \$1.88

Lib. Bdg. \$2.50

A surprising amount of information is included in each of the books listed. The two-color illustrations materially help clarify the information given in the texts. The methods used in presenting information about the atom, the salmon, and the silkworm are of particular interest. Each book should add information to a classroom unit.

News and Notes

OUR SEMINARIES AND COLLEGES

FACULTY AND STAFF

St. Louis

In the summer of 1962 Prof. Carl Graesser of Concordia Senior College; Prof. Albert Glock of Concordia Teachers College, River Forest; and Dr. Raymond Surburg of Concordia Seminary, Springfield, will be trained at the American School of Oriental Research and will take part in the school's excavation project at Shechem, Palestine. This project has been made possible through a grant of \$7,000 from the synodical Committee on Scholarly Research and the contact with the school made by Dr. Alfred von Rohr Sauer, who studied there during the 1960-61 academic year.

A Committee for Archaeological Studies has been organized under the chairmanship of Dr. Carl S. Meyer to set forth policy and guidance for the project. Serving on the committee will be Dr. Sauer of Concordia Seminary, St. Louis, secretary; Prof. Graesser, treasurer; Dr. Arthur C. Piepkorn, also of the St. Louis seminary; and Dr. John W. Klotz of Concordia Senior College.

River Forest

The following members have been added to the faculty this fall, which will raise the total number of the staff to 95. They will serve a student body of beyond 1,000, the largest enrollment in the 98-year history of the college. As associate professor: Wilbert H. Rosin (social science), formerly of St. Paul's College, Concordia, Mo. As assistant professors: Ralph Gehrke (religion), formerly of Northwestern College, Watertown, Wis.; Karl A. Robert (social science); and

Eldor C. Sieving (education and psychology), formerly of St. John's College, Winfield, Kans. As instructors: Arthur L. Cohrs (music); Lloyd C. Foerster (education and psychology); Ulric C. Foster (mathematics); Chas. W. Ore (music); and Richard J. Gotsch (religion). As part-time instructors: Nicolas K. Kiessling (language and humanities); R. N. Scherer (speech); Harlan D. McConnel (music); and Miss Patricia A. Shad (music). As graduate assistants: Kenneth E. Shewmaker (social science); and Miss Judith K. Meissler (physical education).

The following men have been raised in rank to associate professorships with permanent tenure: Paul G. Grotelueschen (speech); William H. Lehmann, Jr. (philosophy); and Marvin J. Dumler (education and psychology).

The following personnel have been raised in rank to assistant professors: Thomas E. Gieschen (music); Herbert M. Gotsch (music); Miss Eunice Heyne (dean of women); Richard Hillert (music); Henry L. Lettermann (language and humanities); Mrs. Edith Morrison (language and humanities); George R. Nielsen (social science).

Carl H. Ivey, formerly a part-time instructor, is now full-time instructor in education. Martin J. Neeb, Jr., is director of Field Services, replacing Frederick H. Pralle, who will teach religion after returning from study leave.

Fort Wayne

475 instructors from the colleges and seminaries of The Lutheran Church - Missouri Synod were registered for the conference of college and seminary faculties held on the campus of Concordia Senior College from Aug. 24 to 28. Dr. Martin J.

Neeb, president of Concordia Senior College, pointed out in his opening remarks: "This is a marked contrast to the 162 men registered when the conference last met in Fort Wayne in 1952, and is a reflection of the tremendous growth which has taken place in the synodical educational system."

The conference keynote address was delivered by Dr. Herbert G. Bredemeier, dean of administration at Concordia Senior College, and conference director. The conference was welcomed to Fort Wayne by Mayor Paul Burns and by Indiana's Governor Matthew Welsh. Highlight of the fellowship banquet was an address by Iowa's Governor Norman Erbe on "The Child, the Church, and the State."

Elected to a continuation committee to plan for the next conference were Dr. George Beto, president of Concordia Seminary, Springfield; Dr. Alfred O. Fuerbringer, president of Concordia Seminary, St. Louis; Dr. John W. Klotz of Concordia Senior College, Fort Wayne; President M. L. Koehneke of Concordia Teachers College, River Forest; Dr. Arthur Repp, academic dean of Concordia Seminary, St. Louis; and President Walter Stuenkel of Concordia College, Milwaukee. Dr. Herbert Bredemeier, director of the present conference, will also serve on the planning committee.

Concordia

The following six new members have been added to St. Paul's faculty this year: Paul E. Eickmann (instrumental music, music theory, director of the high school glee club); G. Elaine Gustafson (English and typing); Paul M. Heerboth (Latin); Woodrow Kurth (social sciences and religion); Gerhardt Markworth (English, speech, and religion); Paul R. Surburg (physical education).

Portland

The year 1961 marks the 75th birthday of Prof. Edmund H. Brandt, the golden anniversary of his marriage

and ordination, and the completion of 40 years at Portland.

On Sunday, Sept. 17, the Portland student body, faculty, staff, and board of control assembled at a banquet to honor their respected colleague. Also present were numerous guests closely associated with Prof. Brandt during the past half century. Congratulatory messages were read from Hon. Mark O. Hatfield, governor of Oregon, the Rev. Dr. John W. Behnken, President of Synod, and from scores of classmates, former students, fellow pastors, and other well-wishers.

On hand to extend his greetings and to do some reminiscing was Prof. Brandt's colleague of 40 years, Dr. Sylwester.

Prof. Brandt, retired since 1957, still teaches one remedial language course in the high school each semester.

Bronxville

Eleven new members have been added to the faculty, bringing the total instructional staff to 35. New this year are Ralph Schultz, Cleveland, Ohio; Carl Albers, North Bergen, N. J.; Rev. Albert Buelow, Fresno, Calif.; Miss Jacqueline Grill, Tuckahoe, N. Y.; Miss Ester Petzke, Stewartville, Minn.; Paul Heintze, Pittsburgh, Pa.; William Lieneck, Baldwin, N. Y.; Rev. Martin Schmidt, Eastchester, N. Y.; Mrs. Vera Lewison, Briarcliff Manor, N. Y.; Eric Walle, Fort Wayne, Ind.; and Rev. Walter Roschke, Cincinnati, Ohio.

ENROLLMENT

Springfield

Concordia Seminary opened its 118th school year on Sept. 10 with an enrollment of 514, the largest in the history of the school.

Fort Wayne

Total enrollment for the 1961-62 school year at Concordia Senior College stands at 369. Classes for the 200 new juniors and the 169 returning seniors began on Monday, Sept. 11.

Milwaukee

More than 570 students of Concordia heard President Walter W. Stuenkel speak on "Excel to Edify" at a service in the college gymnasium on Sept. 10, which marked the beginning of the school's 81st academic year. In addition, 25 students of the newly organized Lutheran Lay Training Institute took part in the opening day service. The new enrollment includes 125 college and 108 high school freshmen.

Concordia

The enrollment at St. Paul's College for the 1961-62 school term totals 300 students. The breakdown is as follows: High school, 117 students (preministerial 97, teacher training 10, general 10); college, 183 students (preministerial 60, teacher training 114, deaconess training 5, general 4).

Bronxville

Concordia College in Bronxville welcomed the largest enrollment in its 80-year history this September. The junior college student body numbers approximately 300, and the preparatory school numbers 175, bringing the total campus population to 475. Included among the 170 college freshmen are 120 preparing for church service vocations.

Portland

Concordia Portland reached two heretofore unattained goals this fall. The high school enrollment reached 100 for the first time, and the combined high school and junior college enrollment surpassed the 200 mark for the first time, for a total enrollment of 203. The enrollment increase is primarily due to an increase in the high school enrollment.

CURRICULUM

Milwaukee

Twenty-five students, the first to be enrolled in the new Lutheran Lay Training Institute, will take six courses in each of the two semesters

of the present school year. The following curricular offerings have been announced by academic dean Dr. Walter A. Jennrich. First semester: Bible Study and Use, Old Testament Survey, Summary of Christian Doctrine, Biblical Orientation for Evangelism, Communications, Principles and Function of Christian Worship. Second Semester: New Testament Survey, Church History Survey, Old Testament Poetical Books, Understanding People, the Contemporary World, Social Mission of the Church.

CAMPUS IMPROVEMENT

Springfield

About \$45,000 has been spent on renovation of Craemer Hall dormitory, in which a large incinerator has been built, restrooms have been modernized with new electrical and plumbing fixtures, and windows have been replaced with block glass. The surface of the large parking lot has been blacktopped. Renovation and modernization of the seminary infirmary is under way. A registered nurse is on duty at all times.

Milwaukee

The acquisition of an offset printing press is one of the largest projects ever undertaken by the college. Other major purchases of equipment include the acquisition of classroom furniture for the Lutheran Lay Training Institute and furniture for the offices of the institute's director, dean, and secretary.

The college has also bought new furniture for Huston Hall, residence hall of the former Milwaukee Bible College, which is to be used for Concordia students. Furniture previously used in Huston Hall is being stored for future use when additional homes on North 31st Street become available for student housing.

MISCELLANEOUS

St. Louis

As the 124th academic year of Concordia Seminary, St. Louis, opened,

President · Alfred O. Fuerbringer called attention to a number of items in the development of a better program of theological training.

"The new curriculum is now fully in effect. All four classes in the student body are now on a post-B. A. level and are studying courses in the revised curriculum.

"This year for the first time our fieldwork program will take our students to selected parochial schools in the Greater St. Louis area for laboratory experience in actual classroom teaching. As a part of one of our required courses, *Principles of Teaching*, students will conduct religion lessons under the supervision of experienced teachers. We believe that this practice will assist our students to become better teachers and better administrators of the total parish program. It will give them the opportunity to learn at firsthand the problems and joys which the teacher finds in his work. These experiences should have a definite, positive carry-over as the students go into the parish ministry."

Prof. Paul D. Pahl is the first exchange professor in a program initiated by our Synod's Doctrinal Unity Committee. Prof. Pahl comes from Concordia Seminary, Adelaide, South Australia, and will teach historical theology for two quarters.

Springfield

The Louis H. Beto Memorial Lectures were held on Oct. 17 and 18. Dr. Martin Simon of Wheaton, Ill., lectured on the topic "Child Training in Your Future Parish."

Milwaukee

Seven synodical Districts were represented by guests or greetings on the occasion of the golden anniversary class reunion of the Class of 1911 on July 6 and 7.

Of the original 20 members of the class, ten are living, and the following four are still in active service: Rev. Reimar A. Frick, Grant Park, Ill.;

Rev. Edward P. Merkel, Scotia, N. Y.; Prof. Gotthold M. Viehweg, Austin, Tex.; and Rev. Ernst Wille, Bellingham, Minn. The other living class members are Rev. Carl J. Bast, Albuquerque, N. Mex.; Rev. Adolf Bruss, St. Louis, Mo.; Dr. H. H. Kumnick, Phoenix, Ariz.; Rev. F. W. Schultz, Poplar Bluff, Mo.; Rev. E. W. Schwartz, Dwight, Ill.; and Rev. Richard Malotky, Milwaukee, Wis.

BOARD OF PARISH EDUCATION NEWS

Appointments Accepted. — The Rev. Dale Griffin, pastor of Cheltenham-Pilgrim Lutheran Church, Elkins Park, Philadelphia, Pa., has accepted the appointment to serve as associate editor of Sunday school literature. His chief concern will be the preparation of Bible class materials for high school youth.

The Rev. Walter Riess, former editor of Bible class materials for high school youth and presently serving as acting editor of *This Day* magazine, has accepted the appointment extended him by Concordia Publishing House to serve as the first editor of a teen-age magazine — a new publication of the board.

THIS DAY. — The Rev. Armin C. Oldsen, director of religious education and director of public relations of the Lutheran High School in Fort Wayne, has been asked to serve as editor of *This Day* magazine.

Appointment Declined. — Dr. Walter Wangerin, Concordia Teachers College, River Forest, has declined the appointment extended him by Concordia Publishing House to serve as editor of Catechism materials.

Forthcoming. — *A History of Lutheran Schools* by A. C. Stellhorn (CPH). A new Leadership Training Course on the teaching of adults by Harry G. Coiner of the St. Louis seminary faculty (CPH).

Catechism Memory Passages. — A booklet containing the 703 Bible

passages of the synodical Catechism in the words of the Revised Standard Version is now available from Concordia Publishing House.

Weekday, Saturday School, and Released-Time Materials. — Dr. Erich Kiehl reported that writers are at work on books of the proposed eight-book series. Miss Helen Weber and Mrs. George Hoyer are preparing materials for grades 1 and 2. Fred Kramer and Eldor Kaiser are working on materials for grades 3 and 4. Dr. Kiehl, the editor, says that it is too early to set a target date for the appearance of these materials because of the many details involved in preparing a new publication of this kind.

Sunday School Curriculum. — The Sunday school staff of the Board of Parish Education has inaugurated a study of the Sunday school curriculum, looking toward a greatly improved course of study. Included in their plans is the grouping of the six departments into two divisions: Nursery and Kindergarten, and Primary through Senior. The lessons of the Nursery and Kindergarten departments will be correlated, and the lessons of the Primary, Junior, Intermediate, and Senior departments will be uniform. In addition, there will be a change in the curriculum itself. In the upper division (Primary through Senior) uniform Bible stories in all four departments of the division will be prepared on the basis of a four-year cycle. In the lower division (Nursery and Kindergarten) correlated stories will be prepared on the basis of a two-year cycle.

Upon taking up his duties with the board about December 1, the Rev. Dale Griffin will make a thorough study of the curricular needs of the high school Bible classes, and will make suggestions in accordance with his findings.

DO YOU KNOW?

With Sincere Regret. — The following was omitted from an article which appeared in the February 1961 edi-

tion of LUTHERAN EDUCATION. The article, "Legalism, Revivalism, and the Gospel in Christian Education," was written by Richard R. Caemmerer. For completeness the insert would have to be made on page 280, column 2, beginning with line 17:

" . . . Finney employed the new theory of psychology, first stirring the animal level of the human being to interest and attention, then appealing to the spiritual level and demanding of participants a turning to faith on the spot. Finney sought the co-operation of clergy of the area, advocated preparatory prayer meetings, set up systems for interviewing prospective converts and for canvassing neighborhoods prior to the revivals, believed in series of meetings protracted over a number of weeks and conducted by the same evangelist, employed exciting music and hymn singing, and applied business methods to raising the funds for financing the projects.

"The doctrine that man can contribute to his own conversion by his own decision had been brought into Calvinism by a Dutch theologian of the 16th century named Arminius. Actually it is the old classic doctrine of the freedom of the will which Luther had debated with Erasmus, and before that, Augustine with Pelagius. It is the common sense assumption that if God makes demands man has the ability to fulfill them. It suffers from the optimism about human nature which we discussed under legalism, namely, that if man knows a certain thing is good, he can do it of his own power. Every Lutheran Christian is trained to say with Martin Luther, on the basis of Jesus, 'Whatsoever is born of the flesh is flesh,' or St. Paul, 'The carnal mind receiveth not the things of the Spirit of God, neither can he know them.' (1 Cor. 2:14)"

Just Awful. — What is? A glaring oversight in the editor's article — September issue. Page 16, column 2, line 18 should read "the left" and not "the South Pole." Sorry!

Music For Christmas Services..

Herbert D. Bruening

HODIE CHRISTUS NATUS EST. A short Christmas cantata for choir, tenor solo, organ, and three trumpets by Harald Rohlig. St. Louis: Concordia Publishing House, 1961. \$.90.

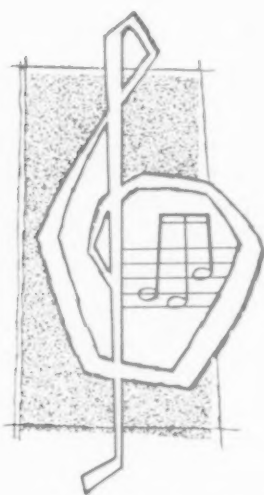
This 19-page cantata may be sung in its entirety or in several other ways, the composer notes. In a church service or in a Christmas concert it will reflect true Christmas joy in an unusual, varied, and appealing manner. It's contemporary music within the reach of many a good church choir. Get this new cantata: Rohlig may be the answer to your quest for something very different, but also very challenging.

FROM HEAVEN ABOVE, YE ANGELS ALL. A Christmas cantata based on an old carol ("From heav'n above, ye angels all, etc."). For treble voices, male voices, or mixed voices, strings or woodwinds and continuo by Heinrich Spitta. St. Louis: Concordia Publishing House, 1961. \$.75.

In the Introduction, Edward W. Klammer supplies full instructions for presenting this delightful, 9-page work. He informs us that "the cantata was completed on Dec. 6, 1945, in Russia and was performed for the first time on Christmas of that year in a prisoner of war camp in northern Russia." Reprinted by permission of Mösel Verlag, Wolfenbüttel, this treatment of a charming old carol in various keys and styles will be a significant addition to the repertoire of any choir whose director will capably conduct it. "A sure hit."

O BELOVED SHEPHERDS (O ihr lieben Hirten) by Andreas Hammerschmidt (1612 to 1675), edited by Harold Mueller. For SATB chorus, cornettino I and II, and continuo. St. Louis: Concordia Publishing House, 1960. \$.85.

Harold Mueller, editor, in his valuable editorial notes, tells us this selection is taken from the *Musicalische Gespräche über die Evangelia*, published 1655—56 in Dresden and Freiberg. A 21-page classic with English and German texts, *O Beloved Shepherds* deserves wide use. Instruments other than cornettino may be used. Excellent for Christmas.



THE INFANT JESUS (Das neugeborne Kindelein, trans. Victor E. Gebauer) by Dietrich Buxtehude; realization of the figured bass by Fritz Oberdoerffler, 1960. A Christmas cantata for mixed choir, strings, and continuo. St. Louis: Concordia Publishing House, 1961. \$1.50.

Twenty pages of joyous Christmas music in movements marked Vivace, Allegro, Vivace, Adagio, Vivace. Structurally, rhythmically, and melodically fascinating, this typically Buxtehudian work is bound to be spiritually and musically uplifting to a high degree. Choirs and choirmasters able to master this ambitious work owe it to themselves and others to present *The Infant Jesus* to His glory at the earliest possible occasion during the Christmas season.

THE THREE KINGS by Fritz Dietrich (English adaptation by Theodore P. Klammer). An Epiphany cantata for treble, male, or mixed choir, soloists, two flutes, two violins, and violoncello. Saint Louis: Concordia Publishing House, 1961 (reprinted with permission of Bärenreiter-Verlag, Kassel). \$.75.

The text for this 17-page cantata is taken from three German folk carols. It may be sung by treble or male voices, but best by both in simple and singable two-part settings. The instrumental parts, as well as the solos, are technically easy. Read the "Performance Directions" by Paul Thomas (May 1961) to see how you could best use this unique Epiphany cantata.

CHANT-CHORALE for CHRISTMAS prepared by Paul Bunjes on *The Magnificat* and "All Praise to Jesus' Hallowed Name" for choir or choirs or choir and congregation (singing the chorale stanzas). St. Louis: Concordia Publishing House, 1961. Choir copy (No. 98-1568), \$.22. Score (No. 97-4498), \$1.25.

A modern adaptation of an old Lutheran custom fully described by Paul Bunjes in the Foreword. Ideal for vespers in Advent or a children's Christmas Eve service or an Advent or Christmas choir program.

Editorials

GIVE ATTENTION TO READING In spite of the advancing domination of the living room by the "Cyclops-eyed demon, TV," people are reading more than ever before. Figures of the American Library Association show books circulated from public libraries in cities of 100,000 or more increased by 10 million during the past seven years. Book production has also increased, one paperback firm reporting sales of 700 million copies in the past 20 years.

What implications are there in these facts for the Christian educator?

1. First of all, the people who are reading these books are people we want to bring to the Gospel or whom we wish to strengthen in living it. What they read can have a powerful impact on them.

The effect of the mass media on Demos, the common man, has been well documented. It is a truism to state that to a great extent people are — or become — what they read. The subtle identification with the hero or heroine, the rationalization of one's own actions after absorption in the cleverly designed soliloquy of the protagonist, the sheer weight of hours spent by many people in perusing paperbacks to seek escape from humdrum jobs — all must be carefully taken into account by those who teach and preach. The paperback has become the "Bible" and the source of "theology" for more people — often our own people — than we realize.

Here are some of the various "images" of modern man which impinge so powerfully on the reader — the prototypes of despair, defiance, complacency, anxiety, or a subtle form of "new humanism." Implicit are the old philosophies of self-centered man: economic or biological determinism, nihilism, scientism, behaviorism, religionism, etc. And as the reader turns the pages, he may find himself echoing the words written by Edna St. Vincent Millay: "Life must go on; I forget just why."

He may feel Judge Dealey in *By Love Possessed* was right when he opined: "Things have been fixing for whatever this is for a long time, and that includes you — whether you know it or not, what you're going to do or not do has been fixing for a long time too." And he may start justifying his own moral laxity, as did Tom Rath, in *Man in the Gray Flannel Suit*, when he hears him say to his wife: "... don't read me lectures. The truth is I'm doing the best I can with the world as I see it."

2. With this in mind, it is important that the Christian educator should be able to evaluate — and help other readers evaluate — the significance of this literature and its effect on their lives.

Here is a challenge for the programs of adult education in the church, for they should help people examine critically just what it is they are reading and what its relationship may be to the life in Christ. Here is the need to train people to be more selective in their reading, and when reading, to read thoughtfully and with a sanctified mind.

There are powerful forms of dramatic expression found outside the institutionalized church and our usual methods of preaching and teaching. Our people need help in learning how to apply great religious truths, found in some great contemporary art forms, from the perspective of Christian doctrine.

For both ourselves and the members of our church, whom we are trying to help as "teachers of teachers," we should remember how well much contemporary literature depicts society to us — the society to which we want to bring "Jesus . . . and the resurrection" (Acts 17:18). A proper evaluation of what people are reading can provide us with some helpful radar as we pull our chairs up to the world and read the book of life around us — thus we shall be better able to speak in their language to people "where they really are."

3. Finally, need it be said that much great writing — even by non-Christian authors — can help us see ourselves (at least according to the old Adam) in more vivid fashion?

Pick up the classic confessional *The Fall*, by the late Albert Camus. Read *Bread and Wine*, by Ignazio Silone, *The Devil's Advocate*, by Morris West, or *The Cave*, by Robert Penn Warren. Biblical insights may come home to you in a startlingly revealing and refreshing manner when you read thoughtfully, from the Christian perspective.

We dare not neglect the reading of Scripture! In God's Law the Christian educator meditates day and night (Ps. 1:2). He "gives attention unto reading" (1 Tim. 4:13). But the Christian educator of today also wants fully to understand the worldling and the culturally responsive Christian of his day, that he may better communicate the message to him. For "modern man" is not "just another sinner"; he is a unique individual with specific capacities, needs, and interests. He is a pliable victim of social patterns and prejudices. He has certain ways of thinking and expressing himself that we may not fully grasp, and therefore we may not always present a fully relevant message to him.

On the bulletin board of a large Protestant church in the South was the large sign "CHRIST IS THE ANSWER!" An agnostic walking by asked, "What's the question?"

As those in the apostles' train we know we have the right answer — in the death, resurrection, and ascension of our blessed Lord. We know that we have a message which will help transform those who need to be born again to become children of God. But let us make sure in dealing with people in contemporary society that we start with their spiritual problems where they are. Let us make sure that our lines of communication are clear. And let us make sure that we are always asking the right question, at the right time, and in the right way.

DONALD L. DEFFNER

ENTER COUNSELOR SCHLUMP Last summer Miss Schlump went away to school. There she concentrated on Dr. Taugenichts' course: E-411 History and Philosophy of the Elements of Guidance and Counseling. Dr. Taugenichts is persuasive, dynamic, and personable; he conducts his lectures with an air of authority which most students find irresistible. Dr. Taugenichts is also woefully unorganized and rarely finishes the material that should be covered. After all, he thinks, who can cover all that material in a summer course?

Miss Schlump is a highly impressionable creature of enthusiasms. Her summer course had, by her own admission, made her an expert counselor. One glance at the children in her sixth-grade class had convinced her that here were children in dire need of her services.

The first weeks of school were exhausting for teacher and pupil alike. Intelligence tests, achievement tests, aptitude tests, attitude inventory surveys, precounseling surveys, personality ratings — all squirted from her desk like water from a broken spigot. At the cost of hours of sleep, soaring outlays for coffee and aspirin, and inadequate preparation for teaching, Miss Schlump persevered doggedly until all tests were checked and their results carefully entered in the individual pupil files.

Now it is November, and Counselor Schlump is distraught. She knows that George has an IQ of 114 (no more and no less), an interest in the San Francisco Giants and Dick Tracy, and an achievement level of 4.7 in mathematical reasoning. She knows further that Billy dislikes school and girls, likes his mother, his fifth-grade teacher, and "The Battle Hymn of the Republic." Miss Schlump is distraught because now she is ready to begin counseling, but she isn't appreciated. Her hints to Billy's mother about the possibilities of an Oedipus complex, ego involvement, and masochism have earned her nothing but ill will. The suggestion that George might well become Willie Mays' replacement in the Giants' outfield instead of a mortician brought from George's mother the kind of muttering response that made Miss Schlump feel the effects of superego repression all day long (or was it a piece of pizza even more debilitating than most?).

The thing to do, Miss Schlump has decided in despair, is to forget the whole thing. After all, the principal spoke rather sharply the other day about the fact that the children hadn't even begun social studies yet. Perhaps the parents need time to get to know their children.

M. L. RADKE

"UPON THE ANVIL OF DEBATE" In his latest book, *Herbert Hoover and Germany*, Louis P. Lochner quotes Herbert Hoover as stating: "I know that any wide departure from accepted ideas requires long and searching examination. *No idea can be perfected except upon the anvil of debate.*" (Italics ours, p. 78)

Perhaps more than ever in our day we try to perfect ideas on the anvil of debate. Leaders of nations and diplomats of varying echelons meet face to face to debate crucial issues. Officials of governments discuss problems affecting their constituents locally, nationally, or internationally. What else

has the world forum of the United Nations been than a giant and glorified anvil on which the welfare of nations has been debated in all its far-flung and varied implications!

In the kingdom of God on earth religious bodies hammer away on the anvil of debate to discover agreements and remove disagreements. As a result mergers of various kinds in Protestant Christianity have united certain religious elements in our time. Among the different shades of Lutherans in our country *rapprochements* of recent vintage came as the product of long and earnest debate. In our own Synodical Conference a continuous and continuing debate of troublesome issues seeks to iron out differences.

In our work as teachers we need to test current ideas in education upon the anvil of debate. This may often "require long and searching examination." Light, not heat, must be generated in these debates. Issues, not personalities, must be at their core. Academic freedom for all, from the most titled to the least titled (i. e., "two-bit") educator, must prevail. "Yes men" we both deplore and abhor. No one should be placed into a position where he feels that silence or acquiescence is the better part of valor. In teachers' conferences, faculty discussions, board of education meetings, or synodical gatherings we ought to feel free to differ without rancor and to agree without gloating. The welfare of our boys and girls is at stake!

Ideas in the classroom require perfecting on the anvil of debate. Pupils need to argue their points of view among themselves or with their teacher in a manner which is frank and unafraid. One result of free discussion and thorough exploration of a problem is indicated by Arthur J. Manske in his study, *The Reflection of Teachers' Attitudes in the Attitudes of Their Pupils*. He observes: "Regardless of the teachers' attitudes toward the problem and of the teachers' beliefs in relation to the pupils' beliefs, actual consideration of the problem tends to move people toward liberalism."

Thus, a modification of previously held views takes place. A charitable attitude, though not necessarily an agreement, emerges.

As to parent-teacher relationships, what are parent-teacher interviews, routine or special, other than an attempt to perfect ideas on the anvil of debate?

In her article "Let's Talk it Over," which appeared in the *Chicago Sunday Tribune Magazine* of Dec. 11, 1961, (Mrs.) Bess Sondel, professorial lecturer in communication at the University of Chicago and author of numerous books, says in closing: "Conversation gives us the opportunity for self-expansion thru change that results from the interaction with others. If the self is open and receptive, we may experience something very like an off-beat creativity. What happens is the miraculous effect of the interplay of speaking and listening. We become recharged and adventuresome. And happy. For *con* is a prefix that means *together - with*."

And so, while anvils of iron or steel are largely outmoded, the anvil of debate is here to stay until Judgment Day. Hammer away, therefore, to perfect your ideas on the anvil of debate.

HERBERT D. BRUENING

... AND ONE TO GROW ON "Lutheran education must be of the highest quality. The Lutheran elementary school cannot afford to be second-rate. Too much is at stake." This statement has been expressed by Frederick Nohl and is believed by many of the friends of Christian education.

Who in our system is responsible for raising the standards of our schools and keeping them high?

The pastor? Yes, in the area of spiritual knowledge and training. The board? Yes, in the capacity of support and execution of ideas. Synod's Board of Parish Education? Yes, in an advisory capacity. But who can and should have the qualifications, time for planning, reading, guiding, etc.? None other than the principal of the school.

In this age of complex living, ready movement of teachers and pupils, specialization, mechanization, economic and domestic problems, record keeping, shortage of qualified teachers, and emotional instability, how can a consecrated principal teach all day or most of the day, meet the daily administrative problems, be actively interested in the total church program, assist the pastor with his manifold duties of the ministry, and maintain the highest quality of Lutheran education?

This precious gift, the Christian day school, the strongest Christianizing force in the world today, will cost our congregations an additional amount of money, but to keep our children Christian we dare not be weaker than the educational forces of the "isms." When congregations start schools let them begin with a full-time principal or one who teaches only part of the day. Schools, small or large, must seriously consider a full-time or part-time principal, and the place to begin is in our training schools, where teachers and administrators receive some of their training.

Our program must be strong in obedience to the commands of God. We must let our light shine among the other systems of education in our country. God help us not only to survive but also to grow, bud, and bloom.

DOROTHY BANGERT

CONSERVATION, Human * The opinion has been expressed that knowledge in most academic areas, particularly in the various fields of science, is accumulating so fast that a college professor will have to exert himself mentally each decade the equivalent of getting a doctor's degree, or he ultimately won't be worth his salt. If this is true, many future college students are going to be short-changed (unless there is an immediate revolutionary change in practices). Just think of all the professors who are diverting and dispersing their interests and creating a cleavage between themselves and the academic discipline to which they at one time made a vow of unending faithfulness. It seems that many people are status seekers, and the price students will have to pay because so many of their teachers insist on skipping from pedestal to pedestal is ruinous.

* The "I have to be in — by tomorrow morning" emissaries are getting to be a real pain. The trips are often made by jet with hurried taxi service at both ends. What happens next? One whole day of sitting, yawning, smok-

ing, and acting bored (maybe a little inconsequential verbosity) is terminated with the hurried stuffing of a briefcase with duplicated material. Then what? The "I have to be in—" character must be on his way. Of course, there is nothing that contributes more to inflating one's ego than travel at other people's expense. And who doesn't want his ego inflated? But— isn't the cost to society too high?

* The CPH catalog of Sunday school material is adequate evidence that progress deserving commendation is being made in this portion of the church's educational program. The big question is, "Are the Sunday school teachers equal to the material?" Good equipment does not make teaching easier; it makes it better if the teachers are professional enough to know how to use it. If the material serves only as busywork, then it diverts from the educational process.

* An urgency in the church is a growing number of people who can speak somewhat authoritatively in their respective fields of learning. To accomplish this, those who demonstrate a potential must be encouraged not to disperse their energies by jumping on every band wagon that happens to be passing by. For example, it is truly amazing how many self-styled demographers and land-use engineers make their appearance when the suggestion is made that new sites are being selected for schools. It is truly astounding how many people express concern about the opportunity of studying a civilization from fragments of unearthed pottery when a few dollars are made available for that purpose. Perhaps the old German adage *Schuster, bleib bei deinem Leisten* ("Shoemaker, stick with your last"), still needs to be applied.

* We can get quite excited about the conservation of soil or water or forests or oil or wildlife, but who shows deserved concern for the conservation of human resources? There are people in almost any organization or institution who are well trained in one field and are doing something else, for which they have little more training than a gracious smile. Can society afford this kind of luxury?

* The ability of a man to quit or start is determined by his elasticity. He must be able to adapt himself to rapidly changing conditions. Furthermore, he must be able to bounce back after failure. As a classic example in the scientific world think of Thomas Edison. In the social-political world Abraham Lincoln will illustrate the point. Both men had vision. They looked forward. They accepted the failures which inevitably accompany progress, but they kept on going until success was achieved.

* There are many causes for misplaced confidences. Here are several. Poise — the quality which enables a person to make others believe he knows what he's doing. Obscurity — a quality so often mistaken for profundity. Silence — a quality which frequently has the false charm of depth and penetration. Co-operation — a quality which at times degenerates into placing integrity on the auction block. Tact — a quality which too often is misinterpreted in the interest of condoning laziness.

H. H. G.

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Give Attention to Reading
 Enter Counselor Schlump
 Upon the Anvil of Debate
 . . . And One to Grow On
 CONSERVATION, Human

While they're
away from family
and home church...

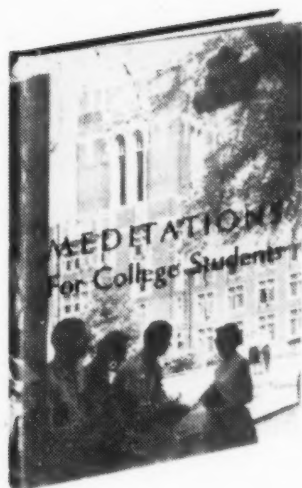
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